No. 1317.

STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

9, No. 9] July, 1926. [As. 5, Post free.

OFFICE OF ... 25 AUG 1926 ... MADRAS

Our symbol represents the ideal influence of woman, which it is the object of our sociation to make an actuality in every detail of daily life in every part of India. The work egun in the Madras Presidency (the place of the woman's feet), but its life-force springs ligion (her heart is in the region of Benares), and its intellect must be as clear and cool e Himalayan regions *into* which rises her head.

Serene and self-reliant must stand each member, with hands outstretched o sisters and brothers, both in the East and West, to give them from her active right hand eauty and Prosperity, represented by the lotus, the flower that bears within itself mal and female qualities equally, and from the lamp in her left hand, to extend the steady flame of inspiration which will light the fire of the united life of man and woman, the fire of devotion to our Sacred Religion and of love for humanity, the fire of patriotism, the fire of zeal for reform.

Thus she represents Religion, Knowledge, Organization, Service, Beauty, Prosperity, Inspiration and Co-operation, all offered freely to Mother India by each of her daughters.

Dedication

To the women of India to-day, and to the memory of the Indian Women of all past ages who have set an example of Courage, Wisdom and Devotion to Truth.

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The Editor will be glad to receive articles suitable for publication in English, Tamil, Telugu, or any Indian language. All Communications to be addressed to the Editor, "Women's Indian Association", Adyar, Madras.

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Women's Indian Association

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The Secretaries of all the Branches.

ORGANIZATION

The Association, which has a central organization at Adyar, Madras, was started on May 8, 1917, and has grown and increased steadily ever sin[illegible] It now has 65 Branches, 23 Centres and ov[illegible] mem[illegible]s.

Branches [illegible] f[illegible]d in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims and ideals and work of the Association are on a religious basis.

OBJECTS

To present to Women their responsibility as daughters of India.

To help them to realise that the future of India lies largely in their hands; for as wives and mothers they have the task of training and guiding and forming the character of the future rulers of India.

To secure for Women the vote for Municipal and Legislative Councils as it is or may be granted to men.

To secure for Women the right to be elected as members on all Municipal and Legislative Councils.

To band Women into groups for the purpose of self-development, education, and for the definite service of others.

HEADQUARTERS

Women's Indian Association, Adyar, Ma[illegible]

BRANCHES

Tamil

Adyar
Alandur (Madras)
S. Chittore
Coimbatore
Cuddalore
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Endamanal
Erode
Karur
Kuttalum
Kumbhakonam
Madura
Mylapore (Madras)
Namakal
Ootacamund
Pollachi
Pondicherry
Salem
Sivaganga
Saidapet (Madras)
Sorathupperiamkuppam
Tanjore
Tirumiyachur
Tinnevelly
Trichinopoly
Triplicane (Madras)
Tuticorin
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Vettaikaranpudur

Kanarese

Bangalore
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Hassan
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Gujarati

Ahmedabad
Bhavnagar
Bombay
1. Fort Branch
2. Grant Road [illegible]
3. Parel
4. Princess Ro[illegible]
Nandod
Surat
Nasik

Telugu

Anantapur
Bellary
Chittoor
Guntur
Madanapalle
Rajahmundry
Vizagapatam

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Palghat
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Calicut
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Hindi

Benares
Lahore
Lashkar
Mainpuri
Patna

Bengali

Calcutta (Affiliate[illegible]

Marathi

Kolhapur
Poona

Unattached Members Group

MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of women having the same aims can be affiliated to the Women's Indian Association. Members are asked, but not obliged, to pay a subscription of tw[illegible] annas a year to the Headq[illegible] Association.

Local Branches are self-[illegible] their own arrangements.

శుభ్రపరచుట

అమెరికాలో సెంట్ లూయిస్ (St-Louis) నగరమున స్త్రీలు ఒక సభగా యేర్పడి అంగళ్లకు (షాపులను) వెళ్లిచూచుచు పరిశుభ్రతలో సెకడా 100, సెకడా 60, యనిపాటిని విభజించి సెకడా 100 పరిశుభ్రతగల షాపులను ... సిఫార్సుచేయుచువచ్చిరి. ఈ చర్యవలన షాపులవారు తమ షాపులను సాధ్యమైనంత మంచి పరిశుభ్రస్థితిలోనుంచుకొనుటకు బలాత్కార పరచబడిరి. భారత స్త్రీలు సయితమిట్టి చర్యను పుచ్చుకొనిన పరిశుభ్రత ఎక్కువయగుననుటకు సందేహములేదు. ఇదిచాలమంచి చర్యయని తోచెడిని.

(Continued from page 124.)

சுத்தி.—அமெரிக்காவில் ஸெயின்ட் லூயி என்ற நகரத்தில் ஸ்திரீகளின் முயற்சியால் பரிசுத்தம் மிகவும் ஏற்பட்டது. மாதர்களின் கமிட்டி ஒன்று நகரமெங்கும் சுற்றி இன்ன இன்ன இடம் முற்றும் சுத்தமாயுள்ளது இன்னின்னது முக்கால் வாசி, இன்னின்னது அரை வாசி சுத்தமாயுள்ளது என்று குறித்து, சுத்தம் போதாதவைகளை யெல்லாம் அதிக சுத்தமாய்வைக்கும்படி வற்புறுத்தினராம். இந்திய சோதரிகளும் இவ்வாறு செய்தல் ஸௌக்யமாயிருக்கும்.

Women's Indian Association

BRANCH REPORTS

Bombay.

Two new Centres have been formed. One in Princess Street with Mrs. P. G. Pitale as the Secretary, and the other at Girgaum with Mrs. Y. M. Sanzgiri as the Secretary.

We wish them every success, and trust that they will soon develop into Branches.

Riddles.

What word is there that by changing a single letter becomes its own opposite? United and Untied.

If a tree were to break a window, what would the window exclaim? Tre-mend-us.

Why are fixed stars like wicked old criminals? Because they scintillate? Sin-till-late.

If it is your own turn to pay for a tea, how can you say so in four letters? I-O-U-T.

What is the most unfortunate vegetable they could have on board a ship? A leek.

What is that which nobody wishes to have yet nobody wishes to lose? A bald head.

At what age should a man marry? At the parson-age.

Why wasn't the musician hungry? He had his cornet.

What is always sharp and with an eye to business? A needle.

Why does the man at the railroad gate punch your ticket? To let you through.

What is the difference between a timid child and a shipwrecked sailor? One clings to his ma and the other to his spar.

What is the difference between a man going upstairs and one looking up? One is stepping up the stairs and the other is staring up the steps.

What is the difference between a real estate man and a silk necktie? One is—agent for property—and the other is a—proper tie for a gent.

RECIPES.

BLOOMFIELD SOUP.

This is a most delicious soup, and was given to me by Eveline, Countess of Portsmouth, at whose table I first tasted it. *Method*: Take two young cabbages or savoys, steam until tender, about 30 minutes, pass through a sieve. Return the sieved portion to the saucepan, and add a quart of milk, thicken if desired with corn flour. A few minutes before serving, a little boiling cream is an improvement.

With this method every variety of vegetable can be made into soup in less than 45 minutes.

CREAMED CAULIFLOWER (BAKED).

After steaming, dredge with flour, fry in two ounces of butter until nicely browned, and put into a buttered dish. Pour over a " cheese sauce," cover with bread crumbs and bake.

CREAMED CARROTS.

Slice the carrots, and, after steaming, cut to small pieces, dredge well with flour, fry in about one or two ounces of butter, add seasoning and boiling water to secure thickness desired. Boil up, and serve.

CREAMED CUCUMBER.

Peel and cut into pieces about an inch long, steam; when done, dredge well with flour, and fry in butter until browned. Add boiling water to thickness required, boil a little, and serve.

CHEESE SAUCE.

One and a half or two ounces cheese, half an ounce butter, a teacupful milk, a teaspoonful of salt, a little mustard and pepper, a saltspoonful of bicarbonate of potash. Melt butter and blend in the flour and seasoning, add cold milk gradually, and stir until it boils; then add the cheese, and, just before serving, the potash. The latter can be omitted if desired.

GRATIN SAUCE.

Take half ounce Brown and Polson's " Patent " Corn Flour, one ounce butter, half pint milk, two tablespoonfuls grated Parmesan Cheese, or, failing that, ordinary cheese, half teaspoonful salt, quarter small teaspoonful pepper and a few grains cayenne pepper. Melt the butter in a saucepan. Add the Corn Flour, and stir till smooth, but do not let it get brown. Add the milk, and stir the mixture till it boils. Cook gently for five minutes. Add seasoning as noted, then the grated cheese, stirring well all the while. To make a richer sauce, incorporate one yolk of egg. Add this after the sauce is well boiled. Do not allow the sauce to boil again, else it will curdle. Use as above described.

WHITE SAUCE.

Take half ounce Brown and Polson's " Patent " Corn Flour, one ounce butter, half pint milk, half teaspoonful salt, quarter small teaspoonful white pepper, half small teaspoonful nutmeg. Melt the butter in a saucepan, stir in the corn flour till smooth, add the milk, and stir the mixture over the fire till it boils. Cook for five minutes. Add seasoning as noted. To make a richer sauce, add two tablespoonfuls of thick cream, and re-heat without letting the sauce boil again. Pour the sauce over the vegetables, and serve hot.

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63 (125)
OFFICE ... 25 AUG 1926 ... MADRAS

Stri Dharma

Official Organ of the Women's Indian Association.

Vol. 9, No. 9] July, 1926 [As. 5, Post free

NOTES AND COMMENTS.

Resolution for admitting women as Members of the Legislative Councils.

A number of Members of the Legislative Councils, and Mr. Das for the Assembly and the Council of State, have tabled Resolutions to come before the Legislative Councils which meet this month expressing the approval of the Councils of the admission of women to seats in the Legislatures. If these Resolutions are passed by a majority of the said Councils the Government will have to allow women to sit either by nomination or election. It is most urgent that these Resolutions shall be discussed in this immediate session otherwise women will not have the opportunity of going forward for election in this year's General Election and they will be debarred from sitting as representative members for three years. This will be very unfair if it happens and will turn a right sought to be given by the Reforms Committee into a French compliment. Bombay and Madras women have held good public meetings in support of the Resolutions that are on the Agendas of the Councils.

International Conference of Woman Suffragists.

News is to hand that the eight delegates representing India who attended the International Women's Conference in Paris had a very happy and inspiring time at its many functions. Such gatherings of women from all over the world are used by the Time-Spirit for the promotion of sisterly solidarity, and from it will spring Power for the Policy of Peace. Educate the Mothers of the Nations to know and appreciate one another and they will be eventually the strongest possible factor in peace propaganda both by their psychological and political power! If it had not been for the interest taken in this Conference by the Women's Indian Association and particularly through the activity of Mrs. Jinarajadasa, India would not have been represented at this Council. A National society suddenly finds itself building better than it knew, and forming a valuable organ in an International union of one-half of humanity, and every member will assuredly receive some share of blessing from the life more abundant which flows into and through such a sense of oneness.

At the Great Public Meeting in Paris, on Sunday, 6th June, when women from all the nations of the World gathered together to demand the continuance of Peace, the following message from the women of India was read by Mrs. Swaminathan, one of the members of the Indian Deputation :—" We women of India are most happy to take part in this great demonstration on behalf of the Peace of the World. We are trying to realise a great unity, a great common nationality amongst the many peoples of India, for the Unity of all life in the One Great Life of the Universe, God—in whom all live and move and have their being—is the keynote to Hinduism. Therefore this great Ideal of a World—Motherhood made by the union of all the women of the world, appeals to us very much. Destruction of Life is not the dharma or duty of womanhood. Woman's duty consists in giving life and in sacrificing herself to preserve and cherish it. This is especially our Indian Ideal and so we rejoice to join with all other women in holding up the banner of Peace and Goodwill amongst all mankind."

First Indian Graduate in Music.

The Annual Convocation and Senate Meetings of the Indian Women's University were notable this year for the historic appearance at them of a candidate, a widow, who had chosen music as her specialised subject for the Degree Examination, and who passed the examinations successfully. This Mrs. Manjelabai Mehta is thus the first Graduate in Music (Indian Music) of any University in India. This makes the event very historic. It sets the precedent to the recognised Universities for the inclusion of the Fine Arts in their curricula. It also is a proof of the revival of art in this country, and that in itself is a proof of the awakening to renown and freedom of the nation. The event is also quite in keeping with the ideals for which a special Women's University should stand. We all share in pride that this significant distinction has come to a woman and we congratulate Professor Karve on this accomplishment of the distinctive scheme which he evolved as suitable to the general life-work of Indian women. Mrs. Manjelabai is a beautiful singer and had to pass stiff tests in the science and art of music at the hands of her examiner, Professor Bhatkande. Her mother is Mrs. Salochani Desai, one of the Women's Indian Association members, who was recently awarded a Medal by the Baroda Government in recognition of her fine work for Social Reform. She is the first woman to have been mentioned in the Baroda Honours List.

The Indian Women's Indian University.

Twelve young women received their Degrees at the ninth Convocation of the Indian Women's University held this month in Bombay when an inspiring address was given by Sir Manilal Joshi. He said that the University had long passed the stage of cold neglect; it had even passed the stage of derision; it is now in the stage of gaining gradual appreciation. In order to make education a natural means of mental development for women, Professor Karve, the founder of the University, planned that all teaching and all examination papers should be in the mother tongue of the candidate. This makes learning so much simpler that the Degree Course takes three (instead of the Government four) years for the Graduate Course. In the Poona University English becomes a compulsory second language. Many subjects suitable to women's careers as home-makers are included in the curriculum, such as Psychology, the Fine Arts, Sociology, History, and Domestic Science. But predominantly the ideal held before all pupils is it that of Education for Service. "A tree is known by its fruits," and of the 40 Graduates who have passed through this University over 20 are now doing public work, teaching or superintending Hostels. Four of the seven daughters of one family are such products of this University.

The following are a few of the wise sayings from Sir M. V. Joshi's speech :—

"Unlike European countries where the economic independence of women is a matter of daily growth as a challenge to the male monopoly of effort and achievement, almost every woman here gets a chance to get married and be settled in life. An Indian woman must for the present at any rate ordinarily be fully qualified to be a citizen, a wife, a householder and a mother. Without unduly disparaging the education given to women students in the existing Universities it may safely be said that the education now imparted in other Universities falls far short of the present needs of Indian women's life careers. While the method of teaching through the vernaculars till the final degree gives scope to a larger number of optional subjects being more intelligently and understandingly taught to women students, the variety of subjects necessary and optional upholds the best in Indian culture and tradition and equips its students with knowledge that supplies a basis for a larger and more joyful life for Indian womanhood not excluding the growth of religious sentiments.

Your present University is a bold and courageous attempt to give the women of India a free scope for self-expression and even for self-assertion. You will now get scope for the variety of talent you possess and you will rise to the full height of your stature. Indeed this is part of the movement of the women all the wide world over and you may rejoice that the people who have consecrated their lives by service to the Motherland like Professor Karve and those that have been inspired to endow it like Sir Mithaldas Thackersey have chosen this method for the uplift of half the humanity in India."

Dismissal of 170 Women Mill-workers in Madras.

To band women together for the definite service of others is one of the objects of the Women's Indian Association. Some of its members made an enquiry into the conditions of the women mill-workers in Madras so as to be able better to know how to serve them. Some idea of the facts that came to light may be gleaned from Mrs. Ramabai's article in this number. The women had been enthusiastic in joining a Labour Union of which the employers do not approve. The President of that Union had said sympathetically that the conditions of the women were "terribly difficult" as they had to serve the employer-master and the husband-master and the baby-master. The employers of the Mills used the excuse of this phrase the "terribly difficult conditions" as a reason for giving the women employees of the Buckingham and Carnatic Mills one month's notice of dismissal. Was this the way to improve those conditions? Was it not going to add to the women's misery? Men are supposed to be logical but woman fails to see logic, common-sense or humaneness in this kind of treatment. It is the action characteristic or either the bully who strives to terrorise or the coward who runs away from the problems of life. The women were full of courageous spirit and showed no signs of yielding an inch of their right to join any Labour Union they chose. The situation was typical of much that happens in women's lives and the result was watched with anxious and sympathetic interest by all women who knew of the matter. In labour the rights of self-expression and self-defence are common to both sexes. If the experiment of dismissing *women* is first successful, it will next be tried on the *men*. It is a matter for happiness that better counsels prevailed. There were deputations to the employers, misunderstandings were cleared up, and the notices of dismissal have been withdrawn. "All's well that ends well."

Women's Conference on Education.

It is only months after the event that the Editor heard that an article in one of its numbers was so appreciated by members of a dramatic group in Poona that it was staged and recited and produced in a most artistic and telling manner. Another contribution, a poem, was chosen as the first item in a High School Magazine. Women who are leaders of public opinion and activity in various cities have told how they most eagerly open each new number as it arrives and read the articles with interest and profit. The contributions on the Problem of present-day education have stimulated discussion and will result in some authoritative and representative Memorandum of Women in India being drawn up and being impressed upon educational authorities. It will take some months to get this organised. Readers in various Provinces should first gather women from their own surroundings to discuss their special problems as a Province and then select representatives to go to an All-India Conference where all the ideas will be synthesised, generalised and formulated for publication. Those willing to help are requested to communicate with Mrs. Cousins, B. Mus, who will act as General Organising Secretary for the development of this scheme. The Bombay Women's Provincial Council has already compiled valuable data on the primary education of that Province. Women have intuitional feelings that things are wrong and may go more wrong in the education of their sons and daughters, but their thoughts are vague, hazy and non-constructive. It will only be when they sit down together to put them on paper that they will come to grips with a subject in which they should take a leading part. Interchange of opinions between mothers, wage-earning women in the professions and in business, leaders of the Youth and Girl Guide movements, teachers in Government systems and in free lance experimental systems, will bring light into the present fog and help to evolve the present systems.

64

THE WOMEN LABOURERS IN INDIA.

BY M. RAMABAI.

(MRS. M. MADHVA RAO.)

There are two kinds of women labourers in India. The first is one who is doing odds and ends in the home, garden or the field in a leisurely way or assisting the various craftsmen in their work. Her wages are low, lower than those of men. But the hardships of this life are comparatively few. Her surroundings are not quite different from those in which she has been living, and so are the other conditions also. There is still a good deal of the human element in the system and her masters are not cruel taskmasters by any manner of means. Indeed the Indian woman has long been accustomed to this kind of wage-earning labour. She brings her baby with her and it is put in a hammock near by. She attends to her motherly duty towards it now and then and feels refreshed by the little angel's smile. So she goes about her work naturally, joyously, and it is usual to hear her singing through it. There is some kind of harmony and rhythm between the labourer and the work. There is also no jarring of any kind on the finer feelings of the observers of this kind of labour.

The second kind of labourer is the one whom the extreme poverty of the family has driven out of her village to seek employment, along with her men-relations, in cities. It is mostly in factories and mills that she is employed. The conditions of life of this labour are violently different from those in which she has been brought up. Nor will any one willingly accept them, but only submit to them because inevitable. Indian women who are well placed in life ought to understand the lot of their sisters in the mills and the factories and try to do something to bring a ray of hope, cheer and joy into their lives.

Some of us, of the Women's Indian Association, had recently occasion to study the conditions of some of these women working in Madras. It opened our eyes to the ghastly conditions of things that can go on in the midst of what we proudly call civilisation. Let me just relate to you a typical case. There are others worse than this.

A young woman of 22 works in one of the textile mills along with her husband, but in a different department of it. Her mother too was a worker in one of the mills, coming into it when this young woman was a child. She still has faint memories of the lovely village, with its cool garden and their thatched hut in its midst, from which they had to leave and come to the city. When she was barely 7, she accompanied her mother in her work, and got a few coppers for what she was doing. Her home was now a dark corner of a small house in which there were already living 8 or 10 other families. Here they cooked, ate, dressed and slept in the same place. When the weather was hot they slept all on the open road outside by the gutter. Washing and bathing they did at a common and open tap, in the middle of the road, several yards from the house and water was brought from there for cooking. Little brothers and sisters came into the family in quick succession, in fact every year one of them, and once twins. Though she was delighted at this, she remembers her parents were far from happy. She could not understand then why it was so.

When she was 16 she was married to a young man working in one of the neighbouring mills. It was a simple and brief affair, over in one evening. She moved into her new home 4 or 5 miles away. And the next morning she accompanied her husband to the mills. She is now the mother of four children and the fifth is about to come. That is causing her great anxiety. For though it is five or six months from the event, she will be dismissed from service now. That means less income for the family and more debts. Within a fortnight of her confinement she will seek employment again and she will be admitted without question, though she may have to grease the palms of the Maistries and others in the mill liberally before being appointed. Now she gets up before 4 o'clock in the morning, prepares food for the husband, his old paralytic mother, the children and herself; finishes the household work and then goes with her husband in very truth to run with him to the mill five miles away. Delay by a couple of minutes after the fixed time means some loss in the day's wages. Tired by insufficient sleep, heavy household work and the long run, the woman begins her hard day of labour inside the mill. It is monotonous and tiresome work under unsympathetic supervision which is ever more ready to find out mistakes and impose fines, than to say a kind word or bestow a smile for the good work done. The closed room with the cotton fluffs flying about in the air when breathed all the time causes dryness in the throat and thirst but there are no proper facilities for drinking water close by. Going to the place where it is kept, waiting for her chance till others crowded there finish, and return, naturally take time. But her Maistry is growing indignant all the time, rates her for the delay in foul and obscene language and the slightest attempt at explanation brings on her the dreaded "Gate pass," the loss of her bread. This "Gate pass" is hanging over her head all the time unless she submits meekly to all the corruptions, foul language and other inequities that are rampant within the mill, making her lose her self-respect and her very personality. The lavatory arrangements are far from satisfactory and so are those for a cool and refreshing wash, so badly felt after the hard work. In the midday recess, which is all too short, husband and wife finish their simple meal of rice and lentil soup cooked early morning and now tough, cold, and insipid, under a tree on the roadside and in the monsoon under the awning of the roof of the mill premises or some neighbouring shop. Her first two children, she nursed them then, when some kindly old neighbour brought them to her for a small pan allowance. But her next two babies are fed at home on conjee water, the last one being suckled at night after her return and once in the morning before she leaves the home. To keep them quiet and peaceful during the day she has been giving them, before she left home, some small pills on the recommendation of a fellow-worker in the mill. When we told them that these pills were of opium and harmful, she merely stroked her forehead with her palm in a

feeling of helpless despair. After the day's work is over she has to trudge back to her home, wearily dragging herself, tired in body, and drooping in spirits. Her husband tells her carelessly to go in advance and that he would follow her. But she knows that he will go with his friends into a tavern, drink himself hard, perhaps enter to some brawl and get a black-eye and stagger into the house late, at 10 o'clock in the night. She meanwhile goes home, buys the provisions for the day usually on credit on the way, cleans the room, has a bath at a public tap, washes there her only one good sari and puts it up for drying for the next day, prepares the food, wakes up the children—poor things they have gone to sleep—and feeds them and puts them to bed again. If any of them is sick she goes out to the neighbouring astrologer or the witch doctor who attended on her at the confinement and buys some charm or leaves or powders prescribed by them. The husband meanwhile reels into the house. Drunk and irritable he is easily and needlessly displeased at everything and kicks and beats her for nothing. It is nearly midnight when she dines on the remnants of the food and goes to bed.

Her husband's conduct towards her has only added to the misery she has had to go through during the day. There is no solace of any kind. But she is helpless. Before she has had three hours of sleep she must be up again and begin her usual routine of the day. No festival, no holiday, no simple amusements for her--not even opportunities for spending a pleasant day with her children. The holidays she gets are enforced and the natural joy of motherhood, in her case, is alloyed with anxious thoughts and cares of various kinds.

What a life for her and for husband—or rather painful efforts at living! For they get between them about Rs. 1-8-0 a day. But fines and bribes reduce it a good deal. The husband's drink bill takes away another big slice. With the rest the woman has to manage the long list of household expenditure. She naturally borrows—at 150 per cent!—and her indebtedness will never cease. With a hard and embittered life of this kind the mill labourers sicken early in life and die. And death they welcome as a great relief. But in their lifetime these women are veritable heroines, showing remarkable courage, patience and resourcefulness in the face of dire chronic difficulties.

And yet all the women have the gentleness and the refinement and other beautiful qualities which are found in women all over the world placed in better circumstances than they are. These traits are called up at the slightest touch of kindness and sympathy on our part which should make our work among them so easy and fruitful. But it were hard to believe had it not been confirmed, that the managers of two Madras mills have decided to dispense with the services of 170 women in their mills for having made common cause with their other suffering sisters in describing their lot to some of their own sex who are taking some interest in their condition, and seeking some relief.

Gentle reader, should not you and I and all of us begin to do something at once for these our unfortunate sisters?

THE INTERNATIONAL WOMEN'S CONGRESS

PRESIDENT'S SPEECH.

It is a wonderful and solemn moment, this opening of our Tenth Congress. Here we gather, women from all the continents, from countries far and near. Many of us have not met for three years—how proudly we tell our victories, how confidently we look for sympathy in our efforts! One thing alone is certain: we know no defeat, for sometimes slowly, sometimes rapidly, the great woman's movement marches on.

Here Paris looks down on us and wonders what this Great Congress can be. You have in front of you a new, untried President, but behind me you see in solid support your Board of Officers and the Presidents of forty countries. We on this platform are the symbol of a unity that is world wide, but you the Delegates must make that unity real. The Congress is much more than the scene of its delegations. As we work together, you and I, we shall see it grow a living, powerful force.

A President and a Board cannot bring the Congress to life. But if your one idea is service, generous and enthusiastic service to this great Alliance and its greater ideal, then from our travail the Congress will find its soul. In 1920 and 1923 we debated whether the Alliance were necessary to the woman's movement. Look around you for the answer! We have never had so large an attendance, delegations so strong, a programme so carefully prepared. . . . Since our meeting in Rome, 16 new associations from 12 countries are joining us. We celebrate suffrage victories in Newfoundland and many States of India, in Greece, Italy and Spain, and rejoice in the wonderful activity of the Near East and of South America.

Enfranchised women, our victories are so many that our very name is antiquated and hampering in 25 countries. Our problem is to find a title which will show our mission to the free woman voter, while we wait for and work with you unenfranchised women. We understand your problems, we have won through them; but let those who fought in our lands for 50 years assure you that though the difficulties are the same, victory comes more quickly.

To-day we may say with pride that the women's movement exists in every country where civilisation is based on justice, peace, and liberty. Its goal is Equality, International Understanding, and Peace. Our belief in international co-operation is twin to our belief in the women's movement; for, as we recognise that the fullest personality gives the richest service to the community, so we believe that fullest national life and culture add rich service to the world. We have learnt to limit our individual liberty for the good of the community, and we must now learn the hard task of harmonising national activity with world peace and world needs. We belong to the woman's movement because we believe that the human race is capable of further improvement, that freedom, education and responsibility evoke all that is best in the individual, regardless of sex.

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Therefore, we work to sweep away those ancient superstitions, customs, and laws, which hamper women's free development. This is an hourly task for all of us, so stubbornly are these superstitions rooted in daily life. Until they are gone, we do not know to what heights women may not rise. We work for women's education, free and equal, varied and profound; not only for the education of school and university, but for equal opportunity in technical and professional training, in travelling scholarships and in professorial posts. Without favour, but without handicap, we ask for equal access to all professions and to all branches of industry, with equal pay for equal work. It is here, perhaps, that women are meeting most hostility to-day. The economic situation in all countries has been gravely affected by the war, and much of the burden of unemployment falls upon the women as workers or as wives, for the theory that men can protect women is, alas, cruelly inadequate to-day.

Besides, let us frankly face the fact that many women who believe in social, moral, and political equality do not yet see the need for industrial equality. Yet, as an alliance, and as individuals, we must hold our faith whole and complete. For only when real equality is attained can we discover what are the true differences of function and capacity. Differences outside the obvious one of motherhood, appear more and more to be differences between individuals rather than true sex distinctions. The demand for equal responsibilities must not wait for the granting of equal political rights or for equal education. Our civilisation is so complex that women are needed in every branch of social work for which they show admirable capacity. No woman is so busy in her home or her profession that she cannot by a better adjustment of her time spare some energy to work for her neighbours, her town, and her country. Good work never absorbed so much time as visits, sport, and bridge.

The women's movement seeks to deepen woman's sense of responsibility and to widen her sphere of activity, from the home to the city, from the city to the nation. We do not rest there. The League of Nations permits us to complete the circle and to work beyond our own frontiers for the peace and welfare of the whole world; as love of country has always been taught at the mother's knee, so we, the mothers of to-day and to-morrow, must teach that understanding and sympathy know no frontiers.

Solidarity among women is vital. All women must unite in the demand for the vote—women of all the political parties, women of all interests and classes, women of the liberal professions whose civil incapacity is absurd, and women of all religions—to show that faith in woman's mission to help and heal is not confined to any one creed or section. The home-loving woman must shake off her mental laziness that permits her, from her safe shelter, to ignore the welfare of any children but her own, to ignore the long hours and low pay of her less fortunate sisters, the miserable housing which breeds tuberculosis, the double standard of morality which, while she modestly turns away her head, decimates the race with fearful disease. The women in the syndicates and unions, the women in the co-operative movement, must carry the campaign into those organisations whose belief in democracy and equality does not always include their own wives and fellow-workers.

Experience shows us the vital importance of preserving, outside political parties, a woman's organisation whose attitude of mind is feminist and whose goal is equality. It is hard enough to win the vote; it is far harder to achieve a real equality of liberties, status, and responsibilities. It requires good organisation and great vigilance to watch all new Parliamentary legislation and remove from it discriminations against women; to educate public opinion towards the need for reform in such matters as the marriage laws, health administration, the treatment of child offenders, opportunities for training equal for boys and girls. As soon as women are voters, the political party machines can be trusted to undertake their political education with zeal as remarkable as it is tardy. But women's organisations must show the woman voter how she in turn can educate her party in all those social reforms which add to the health and happiness of the race. Let us, the enfranchised women, never consent to be merely members of political parties. If our political activities are to be effective, we must vote as members of a political party, but our first loyalty should be to women, and to our great International Alliance and its aims.

The great gift of the Congress to each one of us is enthusiasm and courage. Many of us are lonely pioneers working in country towns or mountain villages, almost single-handed against prejudice and apathy. We know our faith is true, but sometimes the fire burns dimly. How inspiring to find here the companionship of women whose very lives show how paltry and ridiculous are the objections and fears of our neighbours! Here the women of Norway and Iceland greet the women of Japan, and Great Britain welcomes Brazil and Peru. The new continent of Australasia, the most pure in race of the world, can compare its problems with those of the United States where all races are fusing, and with those of China and Egypt whose civilisations greeted the dawn of the world. Friendships made this week will never break, for in a world torn by suffering and fear, we represent the strongest power in the world—mother-love.

The tenth session of the Congress took place from 30th May to 6th June, and was held in the buildings of the Sorbonne University, Paris. The arrangements for the delegates, who came from no less than 25 different countries all over the world, were excellent.

The Congress was opened by the President of France, Mons. Herriot. Mrs. Corbett Ashby of England was the President who gave the above address.

The following were the Indian delegates:—Mrs. Monnet, Dr. Mrs. Muthulakshmi, Mrs. Swaminathan, Mrs. Lakshmipathi, Mrs. Sen and Mrs. Baride.

SHREEMATI SARADADEVI.

BY R. D. RAO.

THE great saint Bhagwan Shri Ramakrishna Paramahamsa was married much against his will at the age of twenty-five. Those were the days of long ago in 1859 and people thought but little of this strange pair—of a husband who was quite a grown-up man, and the beautiful little girl-wife who had just completed her sixth year.

For twelve long years after this eventful marriage the girl-wife lived without her husband and came to know that her husband was a wandering sanyasin, spending all his time in prayer and meditation at the temple of Dakshineshwar.

After Saradadevi had completed her eighteenth year, as one day she sat in the pleasant shade of the palm-groves of her father's village home at Jairambati, the desire came to her to go out and sit at the feet of her Lord, as was the duty and custom of every true Hindu woman. So she sought the permission of her parents to leave their abode, and go and seek her husband, and one day in the soft stillness of an autumn evening she came to Dakshineshwar and stood before him.

The long rays of the afternoon sun fell upon that pure white face lost in meditation and thought. She saw in a moment that here was a person at whose feet she could lay down her life, offer her body and soul to this, her God, even as the devotee who offers his little flower to the image, in the solitude and solemnity of the temple. For years had she dreamed about him, her absentee lord and lover, and that evening as she saw his saintly face for the first time, all desires, all passions died within her; only the desire to be near the Master, and to serve him through life and through Death, remained.

Meanwhile Ramakrishna woke up too, and beheld his young wife before him, the neglected little girl whom a strange chance had thrown across his way, and who had come to him in all her trust and simplicity. For twelve years had he lived here alone in meditation and without thought of home or wife. He could not for the moment understand the mystery of it all. But then he remembered.

With a great regret he told her of his wanderings and his life; how he had lost all thought of the world around him; how he had forgotten his own existence as a Grihastha; how all women were equal to him; how he looked upon Kali, as the Mother; how in every woman he beheld he saw the great Mother; and how impossible it was for him to consider her in any other way than this.

"But then remember," said he, "O thou who art so pure and innocent and trusting, if you consider that my duty lies in standing by you and giving up my place *here* by the great Mother, tell me, I am at thy service. I shall be only doing my duty by thee."

The young woman listened to these brave words as in a dream; and suddenly a great longing came to her to stand by him and to give back to him what she had so generously and nobly received from him.

For once she looked into these wonderful eyes smiling at her; for once she looked at this man who was prepared at a word from her to lay down at her feet the result of that long-drawn, arduous spiritual struggle and suffering, and take her into his arms once more! "O Bhagwan," said she, "May the blessings of the great Mother be upon you. Make me your servant; what care I for the world and its ways so long as you are my master; help me to go to the great Mother. Nor shall I dare to draw you back from the Path; for, I believe, in serving you I serve the Mother."

Ramakrishna was supremely happy; and for fifteen years after, this strange pair remained together, worshipping the Mother, as no other married pair had done. It is impossible to describe the perfect union and understanding that existed between them, as they of one accord served their Mother, and thus spent their lives.

For fifteen years they lived thus; in 1886 the Bhagwan Ramakrishna quitted this earthly abode, leaving this work in the hands of his famous disciple Narendranath—later the Swami Vivekananda.

Then only the memory of these fifteen years remained with the noble woman; out of the sadness of solitude came the hope of the future and the will to work.

Even now in Bengal they bow to the sacred memory of this remarkable woman.

THE PRAYER-WHEEL.

BY J. H. COUSINS.

[Editor's Note: All Tibetam women revolve in their hands small Buddhist prayer-wheels, at the same time chanting *Om mani padme hum*, whose six syllables have mantric effect in bringing happiness and release to Devas, asures, humanity, the elementals, animals, and the denizens of Hell.]

Blessed are ye who make your care
The turning of the wheel of prayer
For Gods who dwell in heavenly light,
And Gods who seek the shade of night,
For struggling, sorrowing human kind,
For powers as yet devoid of mind,
For all dumb things that round them dwell,
And the sad company of hell.

Cease not to turn the pleading drum
And chant *Om mani padme hum*:
For they who seek the spirit's end
Have all creation for their friend:
For deep in all created things
Quivers the skyward lift of wings:
And prayer for hearts that upward groan
Strikes back in blessing on your own.

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ON THE EDUCATION OF OUR GIRLS.

BY ANINDITA DEBI.

From sometime discussion has been going on in "Stri-dharma" about the education of our girls. It has taken its start from the addresses given by Mr. Oaten during the prize-distribution ceremonies held in April last in the schools and colleges of our girls at Calcutta and Dacca. He then exhorted our women to shape the educational system of our girls. After his speeches were published I also tried to deal with the question in my Bengali writings, and when an article appeared in "Stri-dharma" on this subject I sent a copy of my Bengali writings to it hoping some Bengali-knowing people would be found to interpret it, but apparently this has not been possible. So I take the present occasion of re-stating my ideas, with reference to an article on this topic, published in the June number of "Stri-dharma".

It is a truism to say that our ideas and activities regarding things about which we feel ourselves and have direct knowledge are always clear or decisive, while our position with regard to a subject in which realization of fundmental realities is denied us, is invariably one of lazy conjectures and shifting exaggeration. For this reason in spite of our good intentions in speaking of others, we very often either fail to recognize their individual reality and minimize their claims to serious consideration; or put such undue emphasis on natural differences that our sense of the universal ceases to work with regard to them. This explains a certain lack of genuineness and direct endeavour in such discussions; specially so, if prejudices and personal bias happen to dominate the minds of the speakers concerned. So we find that most men so long as their concepts of womanhood do not obsess their consciousness, talk quite rationally about women, but directly these fixed ideas resume sway over their minds, they get almost hopelessly lost in mazes of their own imagining, forgetting totally that the truth that womanhood necessarily co-exists with the common principle of humanity. It is because this elusive womanhood escapes their comprehension that it looms so large in their consciousness, and in trying to put the utmost emphasis upon it they merely exaggerate their own characteristics which go under the name of manliness. Europeans, and even over-Europeanised Indians often fall into this grievous error about the things Indian. Want of true mental perspective it makes them oscillate between the two extremes of vague comprehension of which we have spoken. The only remedy to this lies in that attitude of mind which compels us to give to others only the best and truest of our realizations. So men can help women only with the highest and best in them and the same thing must be said of the friends from abroad.

We now come to the question of women's education as dealt with in the article in "Stri-dharma". We cannot say that what the writer says about the higher education of women conveys a full sense of truth. In our country educated women have not become unwilling for motherhood or the family life. They are rather found to rise to a superior level of motherhood. What is chiefly urged against them now is that in spite of their being educated they too are confined only in their narrow domestic walls and do not sufficiently participate in the larger world of knowledge and work, of which they are members and citizens. The real need now in the re-organization of women's education is to establish conditions conducive to health and increased energy; for there are needed along with modern methods of education enable women to earn their livelihood, and become economically independent. Far from the scope of their education being restricted it should therefore be increasingly broadened and made fuller, firmer and more in keeping with the growing needs of life.

Only a few select and isolated communities in our country, the writer says, allow women to earn their livelihood, but this does not hold true any longer; there is no doubt that the necessity will grow more imperative in future. Not that the scope of education should be restricted even if facts were otherwise; it is only the true and fullest ideal which can ever be acceptable; but the present demand as well justifies the reform advocated. We must also remember that, in the West too, the citizenship of women and their independent wage earning have come in only lately, and have evolved through incessant striving and liberal education. In our country similarly the lives of our women have to be made fuller and many sided, through the most advanced process of education and with the highest end in view. The writer acknowledges the present condition of our country to be one of transition; should we not, therefore, concentrate our energies all the more upon the fullest and most abiding ideals, instead of curtailing education itself, and depriving it of the principle of life by making it a mere server of chance and circumstances. We have to keep eternal verities in our vision whatever may be the object of reform we undertake, it is only thus that even temporary necessities are truly fulfilled. Needless to say this applies with unquestionable force to a thing so vital as education.

The contention of the writer that the present system of education and the examinations are in most cases "doors leading nowhither" though true, the fact also must be recognized that they do serve to open doors in devious directions, and thus offer our women through the market-value of university degrees, the only chance of an economic independence. We must not forget that many of our women who may not think it necessary at first to earn their living, may be driven to it later on by dire circumstances; and for this reason they must acquire from the beginning the fitness and qualification which education gives, so that they may be saved from the chance of that unspeakable degradation being forced upon them which, as the writer must know, claims so many victions every day.

The present defects of our University education have of course to be removed, but that question does not strictly occur here; the remedy there is sure to come through wider acceptance of the principles daily being established by eminent educationists who are everywhere devoting themselves to this problem. Benefits thus resulting will naturally spread to the education of women reading in the same universities; and it is by this process, not by the establishment of separate constricted methods of education for women, that the

imperfections in their present education can be overcome. Any defects of undue westernization which may result or the education of our girls being conducted only by Europeans and Europeanised Indians is bound to be eleminated with the spread of higher education among the Indian women who increasingly their taking share in it, as well as through the gradual alteration of the system of education in the university itself as already noted.

Of course the Indian women should come forward demanding to take charge of the education of their daughters, but without the benefit of higher education they cannot gain the competency necessary for the task. And of course the fact that they cannot in such instances keep pace with the educated and cultured life of their son or husband, should not lead them to keep their daughters on the same level as themselves; they should rather save their daughters by all possible means and measures from the life-long misery they have had to suffer themselves because the opportunity was never given them of organizing their lives in the light of new ideals. It seems to be known to the writer what a large number of families there are in our country now where the mother lives merely in the hope of seeing her unrealized possibilities fulfilled in the life of her daughter, and how determined she is to bring about the necessary changes which can make this possible. Then again the daughter certainly will not spend her whole existence as companion to her mother; she has to enter into a new sphere and share the life and ideals of her husband, brothers and compatriots and take up the task of moulding the future of her children. Of course the daughter should love and respect her mother and help her as much as she can. And it is not only the daughter's duty but the duty of the son and husband as well. But that is a different thing.

Much remains to be said, but I refrain from adding more burden to the slender form of our "Stri-dharma." I have moreover been discussing this subject in my Bengali writings for a pretty long time.

After thanking the contributors to the "Stri-dharma" heartily for their kind endeavour for the education of our women, let me conclude by welcoming the dawn of a unified co-operation for truth and progress in our lives in the light of a common ideal. But let this ideal be an ideal of broad humanity, may we never, under any circumstance, allow it to become narrow and exclusive.

PRETTY PERMANENT.

Stranger—"Is Mr. Steedy in?"

Boy—"No. 'E's gone to the cemetery."

Stranger—"Do you expect him back soon?"

Boy—"Not likely. 'E's dead."

THEN HE FAINTED.

First Stranger (at the party)—Very dull, isn't it?

Second—Yes, very.

"Let's go home."

"I can't. I'm the host."

WOMEN THE WORLD OVER.

JAPAN.

Because they were subjected to the humiliation of being searched individually, 300 women workers of the Komiyama Cotton Mills in Ueda, Shinano Prefecture, struck work. A man worker had lost a gold watch, and company officials are reported to have had all the women searched as a result. The women met later at a shrine near the factory and pledged continuation of the strike until they die of hunger if due apologies are not forthcoming.

THE PEACEMAKER'S PILGRIMAGE IN ENGLAND.

A number of important women's organizations—including among others the National Council of Women of Great Britain, the National Union of Societies for Equal Citizenship, the National Council for the Prevention of War and the Society of Friends—in co-operation with the League of Nations Union, decided upon a plan which was carried out with great success for the cause of woman suffrage some ten years or more ago. They organized groups of people to march along some of the main roads leading to London from North, South, East and West of England, Scotland and Wales. Meetings were held in market places and on village greens, as the pilgrims passed through, with the view of educating public opinion of the country in support of the idea that the security of nations does not depend upon armaments, but can best be obtained by agreeing to refer all disputes to arbitration and conciliation.

The pilgrimage closed with a great demonstration in Hyde Park, London, on June 19th, which was a striking success.

A CHILDREN'S PALACE IN VIENNA.

In Vienna, a new building has recently been opened which is to be devoted to a work which is perhaps unique. It is proposed to use it to give shelter to the poorest of the poor, the homeless, vagrant, neglected and ill-treated children, as well as to children of parents who are morally unfit to educate them or who cannot for some reason or other, provide for them.

The children remain in this home, the "Kinderuebernahmestelle," for three weeks, during which time they are under observation, so that their future may be decided upon and in case of older children, the education and future training. One child may be sent to a Municipal Home, another to an Orphanage, a third one to a House of Correction, and so on. During these three weeks, careful enquiries are made into the family conditions of the children and the result of these enquiries are taken into consideration before any decision is taken. The whole result of the enquiry is registered and in this way a record is kept of every child who has once crossed the threshold of the house.

With its light airy rooms, its clean beds, with flowering plants on the window-sills and with its beautiful gardens and playgrounds, the house must seem a paradise to children who come to it from poor homes and bad surroundings. No wonder that it is being called the "Children's Palace."

TAMIL

சூடாலை.

(123-ம் பக்கத்தொடர்ச்சி.)

சூடாலை நாளுக்குநாள் ஆத்மானந்த அநுபவத்தில் ஆழ்ந்து தன்னடக்கமுடையவளாய் வாழ்ந்து வருவாளாயினள். யாதொருவித ஆசாபாசமாவது விருப்பு வெறுப்பாவது இன்றி, எல்லாவற்றிலும் உதாஸீனத் தன்மையுடையவளாய், தன் மார்க்கத்தில் மேன்மேலும் முயன்று தன்னைப் பரிபூரணையாக்கிக் கொள்வதிலேயே கருத்துக் கொண்டனள். ஸகல சமுசய விபரீதங்களினின்றும் ஒழிவுபெற்றுப் பரமசாந்தியை யெய்தினள். ஸகல குணங்களிலும் நிறைவுறப்பெற்றவள் சூடாலை என்று உலகெங்கும் புகழ் உண்டாயிற்று. எனினும் தான் பற்றற்றவளாய் எப்போதும் எவர்க்கும் முகமலர்ச்சியுடையவளாய் ஆத்மானந்தத்தில் நிலைபெற்று விளங்கினள்.

சூடாலையின் முகமும் மேனியும் முன்னினும் பன்மடங்கு ஒளிர்வதைச் சிகித்வஜன் கண்டு வினவுவானாயினன்:—என் அன்பே! முன்னினும் யௌவனம் நீ எவ்வாறு பெற்றனை? பூர்ணசந்திரனையும் வெட்கச்செய்யும் காந்தி உனக்கெங்கிருந்து மறுபடி சித்தித்தது? அமுதபானம் செய்து களித்திருக்கின்றனையோ? நீ என்னை அணுகும்போது மஹாலக்ஷ்மி விஷ்ணுவை சமீபிப்பதுபோல் ஜொலிக்கிறாயே. உன் மனம் ஸகல போகங்களையும் வெறுத்திருப்பதையும் காண்கிறேன். ஆயினும் சாந்தியெனும் அமிர்தத்துக்கொப்பாக உன் மனம் தெளிவடைந்திருக்கிறது. மூவுலகத்து போகங்களையும் முற்றுமனுபவித்து திருப்தியடைந்தவள்போல் உன் மனம் அடங்கப்பெற்ற உபாயம் என்ன? ஓ ராணி! லோகசுகத்தால் அடையும் திருப்தியும் ஓர் பயனோ? பாலைவனத்தாபத்திற்கும் பாற்கடலின் தண்ணமுதத்திற்கும் கிட்டமுட்ட உபமானம் சொல்லலாமோ? இதைக்கேட்ட ராணி, ஹாஹா! அரசர் பெருமான் நம்மை உள்ளபடி அறியமாட்டாதவராயிருக்கிறார். எளிதில் வெளியிடக்கூடாத உட்கருத்தை அரசன் அறியவில்லையே என்று தனக்குள் சற்று வருத்தமுற்றாளாயினும், அதை வெளியிற் காட்டாமல் தன் வழக்கமான காரியங்களில் சிந்தையைச் செலுத்தினள். அது முதல் ராணி சூடாலை தனக்குள்ளேயே ஆழ்ந்து அடிக்கடி தியானிப்பாள்; ஆனால் எப்போதும் ராஜாவுடன் ஸகலவித போகங்களிலும் கூடவேயிருந்து அநுபவிப்பாள்; ஆனால் தன் புருஷன் வெளியூருக்குப் போக நேர்ந்த காலங்களிலும், தினந்தோறும் தன் நித்திரை காலத்திலும் தன் உடலினின்றும் நீங்கி ககனமார்க்கமாய்ச் சஞ்சரித்து பூத ப்ரேத பிசாசுகள், தேவர்கள், கந்தருவர்கள், கின்னரர்கள் இவர்களைக் கண்டு சம்பாஷிப்பாள். ஒரு க்ஷணத்திற்குள் தன் ஸூக்ஷ்ம சரீரத்தினுதவியால், நாடுநகரங்களையும் காடு மலைகளையும் கடந்துசெல்லப் பழகினள். இந்த ஸித்திகளையெல்லாம் பெற்ற சூடாலை, இவற்றினுதவியால் ஆத்மஞானத்தைப் பலருக்கும் உலகெங்கும் புகட்டிவந்தாள். உண்மையறியமாட்டாத தன் புருஷனுக்கு சூடாலை தன்னாலானமட்டும் ஆத்மஞானத்தைப் புகட்ட முயன்றனள். சிகித்வஜனோ, சூடாலையை மற்ற சாமானியப் பெண்களைப்போல், இல்லறம் நடாத்துதலிலும், பதிவிரதத்திலும் தேர்ந்தவள் என்றும், தன் ஆசை மனையாட்டி என்றுமே கருதினனேயன்றி அவளுடைய மேன்மையை அறிந்துகொள்ளக் கூடாதவனாயிருந்தான். சூடாலையும் தன் ஸித்திகளையும் சக்திகளையும் ஒரு சிறிதும் தன் கணவனுக்கு வெளியிடாமல், தம்பமின்றி அடக்கமுள்ளவளாய் நடந்துகொண்டாள்.

சிகித்வஜன் தத்துவஞானத்தின் இரகசியமறியாமல், எதிலும் ஸமாதானமடையாமல், அடிக்கடி மலைகள் அருவிகளுக்குப்போய் ஏகாந்த வாஸம்செய்து திரும்பிவருவான். வெறுப்பினால், தன் நிலம் தனம் உடைமைகள் பலவற்றையும் தன் பந்துக்களுக்கும் பிராமணர்களுக்கும் தேவர்களுக்கும் கொடுத்துவந்தான். சாந்த்ராயணம் முதலிய கடுமையான விரதங்களை அநுஷ்டிக்கத் தொடங்கினான். பெரிய கிடாரம் தோண்டிப் புதையல் அகப்படாத கிருபணனைப்போல் வருந்துவானாயினான். கவலையினால் தவித்தான். அவனுக்குத் தன் ராஜ்யம் ஒரு பெரியதாகவே தோன்றவில்லை. அதன் போகங்களிலும் அவனுக்கு விருப்பு இல்லை.

ஒரு நாள், சிகித்வஜன் தன் மடியில் தலைவைத்து இளைப்பாறிக்கொண்டிருந்த சூடாலையைப் பார்த்து, சொல்லத் தொடங்கினன் "என்னன்பே! என் ராஜ்ய சுகங்களை வெகு காலம் அநுபவித்தேன். அவற்றால் தீக்ஷ்ணமான துக்கத்தையும் அனுபவித்தேன். அவைகளில் எனக்கு மெத்தவும் வெறுப்பேற்பட்டுளது. இவ்விரண்டும் ஆரணியத்தில் வசிக்கும் முனியை வாதிக்கின்றனவல்ல. சத்துருக்கள் ராஜ்யத்தை அபஹரிப்பார்களே என்ற பயமும், யுத்தத்தில் நம் ஸைந்யத்திற்கு அநியாயமான நஷ்டம் நேரிடுமே என்ற கவலையும் அவனுக்குக் கிடையா. ஓர் ராஜாவின் பெருமையைவிட, அவனுக்கே பெருமை அதிகமுண்டென்று எனக்குத் தோன்றுகின்றது. ஆரணியத்திலுள்ள கொடிகளின் இலைகள் தூசி படிந்திருப்பதால் உன் செந்தாமரைக் கைகளைப்போல் அழகாயிருக்கின்றன. கொடிகளின் சுருட்டைகள் உன் அளகபாரத்தை யொத்திருக்கின்றன. அதன் ஓர் மரம் பழைய இலைகளை உதிர்த்துப் பருவகாலத்தில் தளிர்ப்பதுபோல உன் தேஹகாந்தி புதிதாய் ஒளிருவது ஹடயோகத்தினாலா, ராஜயோகத்தாலா? எந்த அப்பியாசத்தால் இந்த ஸித்தியைப் பெற்றாய்? மனிதர்க்குக் கிடைக்கக்கூடாத ஓர் ராஜ்யத்தையாவது, எல்லாவற்றையும் ஸ்வர்ணமாக்கக்கூடிய ஓர்வித விநோதக் கல்லையாவது அடையப்பெற்றாயா?

சூடாலை சொல்லலுற்றாள்:—"எனது முன்னுருவம் மாறவும் இல்லை. நான் தங்கள் முன் வருவதற்கென்று புதுருபம் பெறவுமில்லை. நான் எப்போதும் போலத் தங்களுடைய அன்பிற்குரிய ஸ்ரீமதியாக இருக்கிறேன். அஸத்தியமும் அநித்தியமுமானவற்றைத் துறந்து ஸத்தியப் பொருளையும் நித்யப் பொருளையும் கைப்பற்றியதனாலேயே தங்களுக்குப் பிரியகரமான நாயகியாய் விளங்குகிறேன். ஸத், அஸத் இரண்டின் உண்மையையும் தெரிந்துகொண்டேன். மாயையின் தோற்றத்தையும் அழிவையும் அறிந்ததின் பயனாகத் தங்களுக்குப் பிரியகரமாய்த் தோன்றுகிறேன். போகங்கள் எனக்கு நேர்ந்தாலும் இல்லாவிட்டாலும், அல்லது நன்மையோ தீமையோ எது நேர்ந்தாலும் நான் விருப்பு வெறுப்பற்றவளாயிருக்கின்றபடியால் எப்பொழுதும் ஆனந்தமாயிருக்கிறேன். என் ஹிருதயத்தில் விளங்கும் பூரணமானதோர் பரம்பொருளிடத்தேயன்றி வேறொன்றிலும் எனக்கு இன்பமில்லை. ஆதலாலே தங்களுக்கினிய இராணியாயிருக்கிறேன். எனக்கு உரிய உருவம் இது தானென்றே சொல்லமுடியாமல், ஆத்மாவே நான் என்றுணர்ந்தேன். ஐம்புலன்கள் மனம் இவற்றால் நுகரும் எதுவும் மெய்ப்பொருளாகாது என்று தேர்ந்து அந்த ஆத்மாவே நான் என்று உணர்ந்தேன். அதனாலேயே தங்கள் பார்வைக்கு நான் வெகு அழகாய்த் தோற்றுகிறேன்."

சிகித்வஜன்:—நீ பேசுகிற விஷயங்கள் ஒன்றுக்கொன்று முரண்பாடாக இருக்கின்றனவே. நீ சிறு பெண்ணாக ராஜபோகங்களை யநுபவித்து வருகிறாய். நீ சொல்கிற விஷயங்களோ உன் வயதுக்கு அசாத்தியமானவையே. ரூபத்தையே துறந்து அரூப வஸ்துவைத் தியானம்செய்வதாய்ச் சொல்கிறாய். அது எவ்வாறு கூடும்? ஒன்றுமில்லாத ஒரு பொய்யைப்பற்றிக்கொண்டு நம் புலனறிவுக்கு மெய்யானவைகளையெல்லாம் துறத்தலாகுமா? ஒருவன் கோபித்துக்கொண்டு யாதொரு உணவும் உட்கொள்ளாமல் சும்மா விருப்பானாகில் சிறிது நேரத்திற்கெல்லாம் பசியால் களைத்துப்போய், களையிழந்தவனாவான். அவ்வாறே இவ்வுலகவாழ்க்கை நலங்களைத் துறத்தலாகுமென்று நினைத்து அப்படி முயலுகிறவர்கள் கஷ்டப்படுவார்கள். சுகபோகங்களை யொழித்து வாயுபக்ஷணம் செய்கிறவர்கள் சரீரத்தை நீத்துக் காற்றில் உலாவ

வேண்டியதைத் தவிர, வேறுகதி அவர்களுக்கில்லை. ஊணும் உறக்கமும், படுக்கையும் துணியுமின்றி ஆத்மா ஒன்றிலேயே ஈடுபட்டவர்கள் சாந்தியாகக் காலங்கழித்தல் முடியாதென்றே யெண்ணுகிறேன். ராணியின் சரீரகாந்தி யோகிகளுடைய சரீரத்திலும் விளங்குகிறதில்லையே. நான் தேஹமல்ல, தேஹத்தை உடையவள், நான் ஒன்றுமில்லை, ஆனால் ஸர்வமுமாயிருக்கிறேன், என்று நீ சொல்வதில் வார்த்தைகள் எத்தனை பரஸ்பர விரோதமாயிருக்கின்றன? நீ பார்ப்பதைப் பார்க்கவில்லையென்கிறாய்; பாராததைப் பார்க்கிறேனென்கிறாய்; இது சரியான யுக்திக்குப் பொருந்தவில்லை. நீ முன்போலவே சிறுபிள்ளைத்தனமாய்ப் பேசுகிறாய். ஆதலால் நானும் வேடிக்கையாய் உனக்குக் குற்றத்தை யெடுத்துக்காட்டினேன் என்று சொல்லிவிட்டு, ஓர் தற்பெருமையுடன் கேலித்தனமாய் பரிஹாஸம் செய்து அந்தப் புரத்தைவிட்டகன்று தான் ஸ்நானம் செய்யப் புறப்பட்டான். அரசன் பின்னும் சொல்வானாயினன்:—புஷ்பலதைகள் உன் ஆபரணங்களைப் போலுள்ளன. அங்கு ஓடும் சிற்றாறுகள் உன் முத்துமாலையைப்போல் விளங்குகின்றன. நறுமணப் பூக்களில் மொய்க்கும் வண்டுகள் உன் அழகிய கண்களையும் புருவங்களையும் போல் மனோஹரமாயிருக்கின்றன. இளைப்புற்ற பிரயாணிகளுக்கு வேண்டிய பழவர்க்கங்கள் கிடைக்கின்றன. உன் அருகே நான் எத்தனை குளிர்ச்சி பெறுகிறேனோ, அத்தனை அவ்வரணியத்து நீரருவிகளின் ஜலத்தைப் பானம் செய்வதாலும் கிடைக்கின்றன. இந்த ஏகாந்த வாஸத்தால் என் ஆத்மாவிற்கு கிடைக்கும் சாந்தி, பிரஹ்மலோகத்திலும் கிடைப்பதில்லை. என் கண்ணே, நான் அரண்யம் செல்ல உத்தேசித்திருக்கிறேன். நீ தடைசெய்ய மாட்டாயென்றெண்ணுகிறேன். பதிவிரதையானவள் தன் புருஷனுடைய மனோபீஷ்டத்திற்குத் தடங்கல் செய்யமாட்டாளன்றோ?

சூடாலை:—நாதா எந்தக் காரியமும் அததன் பருவத்தில் தான் அழகாயிருக்கும்; வயது சென்று தளர்ந்தவர்களுக்குத் தான் ஆரண்யவாஸம் ஏற்றது. உம்மைப் போன்ற யௌவன புருஷனுக்கு ஏற்றதன்று. ஆகலால் அந்த ஆலோசனையை நான் ஆமோதிக்க மாட்டேன். நாமிருவரும் யௌவனம் நீங்கும் வரையில் வீட்டில் இனிது வாழ்ந்து காலங்கழித்தலே ஏற்றது. நாம் பூங்கொடிகளைப் போலவே வளர்ந்து நம் தலை நரைக்கத் தொடங்கியதும் நாம் இல்லந் துறந்து வனவாஸம் போவோம். மேலும், தன் காலத்தில் தன் குடிகளைக் காப்பாற்றாமல் அரண்மனை துறந்து அரண்யம் சென்றால் அது எப்படிப்பட்ட பாபம்? அதனால் நம் ராஜவம்சத்திற்கு எத்தனை அபக்யாதி? மேலும் இதனால் பிரஜைகளும் உம்மைக் கண்டிக்க நேரும். பிரஜைகள் நெறிதவறி நடந்தால் அவர்களைக் கண்டிக்க, அரசனுக்கெவ்வாறு அதிகாரமுண்டோ அவ்வாறு, அரசன் நெறிதப்பி நடப்பானாயின் அவனைக் கண்டிக்க பிரஜைகளுக்கும் அதிகாரமுண்டு, என்றாள்.

சிகித்வஜன்:—என் அரசே! உன் மறுப்பனைத்தும் வீணே. நான் அரண்யம் செல்வதாகத் தீர்மானித்து விட்டேன். நான் இவ்விடமிருந்து தூரத்திலுள்ள அரண்யத்திற்குச் சென்றுவிட்டதாகவே நினை. நீயோ யௌவனமாயும் அழகாயுமிருக்கிறாய். காடுகளையும் பாலைவனங்களையும் நீ பார்க்கவேண்டிய அவசியமில்லை. புருஷர்களாலேயே ஆரண்ய வாழ்க்கையின் கஷ்டங்கள் ஸஹிக்க முடியாதவை. ஸ்திரீகள் எவ்வளவு பலிஷ்டர்களாக இருப்பினும், வனவாஸத்தின் கஷ்டங்களைக் கொஞ்சமும் பொறுக்க முடியாதவர்கள். இளங்கொடியானது கோடரியின் வெட்டுக்கெதிர் நிற்குமா? நானில்லாத காலத்தில் நீயிருந்து ராஜ்யத்தை ஆண்டு உன் பரிஜனங்களைக் காப்பாற்றுவாயாக. அதே ஸ்திரீக்கு உரிய தர்மம். சந்திர வதனத்தை உடைய இராணியைப் பார்த்து, அரசன் இவ்வாறு சொல்லிவிட்டெழுந்து தன் ஸ்நாநாநுஷ்டானங்களை முடித்துப் பிறகு பிரஜைகளிடமிருந்து விடை பெற்றுக்கொண்டான். பிரஜைகள் என்ன கெஞ்சிக் கேட்டுக்கொண்டும் ஒன்றும் பலிக்கவில்லை. ஸூர்யன் அஸ்தமிக்குங் காலத்தில் லோகத்தில் இருள் மூடுவதுபோல, அரசன் வனத்தை நாடிப் புறப்பட உத்தேசித்திருப்பதாகச் சொல்லும்போதெல்லாம், சூடாலையின் முகம் வாட்டமுற்றது. பிறகு இராப் போஜனம் முடித்து அரசன் சூடாலையோடு ஏகாந்தமாய்ச் சய்யா கிருஹத்தில் நித்திரையில் ஆழ்ந்தான். கவலை கொண்டவர்களை ஆற்றுவது நித்திரைபோல் வேறொன்றில்லை. நள்ளிருள் வந்ததும் விழித்துக்கொண்டான்.

(இன்னும் வரும்)

B. S. ராமசுப்பையர்.

தாயுமான சுவாமிகள்.

K. R. R. சாஸ்திரி, M. A.

முன்னூறு ஆண்டுகளுக்கு முன்னர், திருமறைக்காடு என்கிற வேதாரண்யத்தில் கேடிலிய பிள்ளை என்ற ஒரு சிவபக்தர் இருந்தார். இவர், விஜய ரகுநாத சொக்கலிங்க நாயக்கர் ஸமஸ்தான வேலையிலிருந்ததாகத் தெரிகிறது. நிச்சயமாய், இன்ன ஆண்டு என்று சொல்வதற்கு முடியவில்லை. சிவசிதம்பரம் என்ற தனது ஒரே ஆண் மகவை மூத்த ஸஹோதரர்க்கு தத்தாகக் கொடுத்துவிட்டு திரிசிரபுரத்தில் (திருச்சிராப்பள்ளி) தாயுமானேச்வரர் முன்பாக அரும்பெரும் தவங்கள் செய்தார். ஓர் இளம்புதல்வனும் பிறந்தான். தாயுமானவர் என்ற திருநாமம் அம்மகவுக்குச் சூட்டப்பட்டது.

முன்கால முறையில் இலக்கணம் மனக்கணக்கு தேவாரம் திருவாசகம் முதலிய நன்னூல்களிலெல்லாம் தேர்ச்சிபெற்ற பாலன் சைவசித்தாந்த சாஸ்திரங்களெல்லாம் கற்ற பிறகு இவர் அருமைத் தகப்பனார் காலஞ் சென்றார். தன் தந்தை வேலையை ஏற்றுக்கொள்ளும்படி மன்னன் எவ்வளவோ மன்றாடியும் இந்த பாலனது நோக்கங்கள் வேறுதிசையில்—"என்று நம் குருவந்து உபதேசம் செய்வார்"—என்று, வெகு ஆவலுடன் சென்றன.

மௌனகுருஸ்வாமிகள்.

வெகு பிரக்யாதி பெற்ற அருணந்தி சிவாசாரியரென்ற மௌனகுருஸ்வாமிகள், தக்ஷிணாமூர்த்தி முன்னர் திரிசிரபுரத்தில் ஸமாதி நிலையில் வீற்றிருந்தார். நம் தாயுமானவரும் இப்பெரியாரருகில் வெகு பயபக்தியுடன் "அன்னார் கையிலிருக்கும் புத்தகம் யாதாயிருக்குமோ?" என்பதை யறிய மிக்க ஆவலுடன் அருகில் நின்றார். ஸமாதி கலைந்ததும் ஸ்வாமிகளும் பாலனை ஆசீர்வதித்து தம் புத்தகம் சிவஞான "சித்தியார்" எனும் பெயர் பெற்றதென்றார். தவிர சிலகாலம் கிருஹஸ்தாச்ரமத்திலிருந்து புதல்வன் பிறந்தபிறகு தாம் வந்து உபதேசம் செய்வதாக வாக்களித்து "சிந்தையை யடக்கியே சும்மாயிரு" என்று அரிய புத்திமதியைப் புகட்டி மறைந்த

அத்தேசத்து மன்னனும் தம்பெயராவாகிய "தாயுமானவருக்கு இடன்" நிலைமையை அறிந்து சந்தியமடைந்தான். சொக்கநாதர் மனைவியாகிய மீனாக்ஷியம்மாளும் தாயுமானவரை அண்டி தாம் அவருக்கு பணிவிடை செய்ய வேண்டுமென்று கேட்டுக் கொண்டாள். இது நமக்கு நன்றன்று என்றெண்ணி ராமேச்வரத்தை நோக்கி தீர்த்த யாத்திரையாகச் சென்றார்.

தாயுமானவரின் கலியாணம்.

இவ்விஷயம் தெரிந்தவுடனே, சிவ சிதம்பரம் பிள்ளை வேதாரண்யத்திலிருந்து ராமேச்வரம் சென்று, "தாயுமானவா இனியாவது நீ மணம் செய்துகொண்டு இருஹ தர்மங்கள் செய்ய வேண்டாமா?" என்று தம்பியிடம் வினவினார். மௌனகுருஸ்வாமிகளது வாக்கும் ஞாபகத்திற்கு வந்தது. எனவே, நற்குண நற்செயல்களமைந்த மட்டுவார் குழலம்மை எனும் மாதை வேதாரண்யத்தில் மணம் புரிந்தார். ஓர் அருமைப் புதல்வனும் அவதரித்தான். அம்மையோ சிவகதியடைந்தாள். குழந்தைக்கு கனகசபாபதி என்கிற திரு

நாமம் சூட்டப் பட்டது. எல்லா கிருஹ தர்மங்களையும் குறைவின்றி செய்து கொண்டிருந்த தாயுமானவர் சிறந்த சிவபக்தராய் விளங்கினர்.

தாயுமானவருக்கு உபதேசம்.

மௌனகுருஸ்வாமிகளும் வேதாரண்யம் சென்று, ஆவை விட்டகன்ற கன்றுபோல் பரிதவிக்கும் தாயுமானவருக்கு உபதேசம் செய்தார். விக்னேச்வர பூஜைமுதல் மெய் ஞானநிஷ்டை ஈறாகவுள்ள எல்லா நியமங்களையும் போதித்து விட்டு, நம் இதிஹாஸ புராணங்களிலுள்ளவாறு, தம் காரியம் முடிந்ததும் சுவாமிகள் அந்தர்தானமானார்.

தாயுமானவரின் யாத்திரை.

குருவின் ஆணைக் கிணங்க, காசி, காஞ்சீபுரம், அருணை (திருவண்ணாமலை) சிதம்பரம் மதுரை, திருப்பரங்குன்றம், ராமேச்வரம் முதலிய புண்ய க்ஷேத்திரங்களுக்கு யாத்திரை சென்றார். ராமேசுவரத்திலுள்ள ஜனங்களெல்லோரும் மழையில்லாமல் கொடும் வேனலில் பரிதபிக்கையில் இப்பெரியாரிடம் வந்து தங்களுக்கு நன்மை புரியுமாறு மன்றாடினார்கள். நம் நாட்டுப்பெரியோர் ஸமூஹவாழ்வில் ஈடுபட்டவராதலால், தாயுமானவரும் "சைவசமயமும் ஓர் சமயமானால்" எனும் பாவைப்பாடவே வானத்திலிருந்து மாரி பொழிந்தது. அந் நாள் முதல் எல்லோரும் அப்பெரியாரை வாழ்த்தி அவர் பாதத்திற்கு பணிவிடை செய்துவந்தார்கள்.

ஸ்வாமிகள் ஸமாதி.

"மலைவளர் காதலிப் பெண்ணுமையே!", எனும் என்பாக்களால் பர்வத வர்த்தனியையும் ராமநாதரையும் தொழுது தம் சிஷ்யர்களாகிய அருளையரையும் கோடிக்கரை ஞானியாரையும் ஆசீர்வதித்து, ராமனாதபுரத்திற் கருகாமையிலுள்ள லக்ஷ்மீநாதத்து ஓர் நந்தவனத்தில், 1581 சாலிவாஹன சகாப்தம் (1659 கி. பி.) தை மாதம், விசாக நக்ஷத்திரத்தில் நிர்விகல்ப ஸமாதியிலமர்ந்தார்.

தாயுமானவர் பாடல்கள்.

நம் தமிழ் நாட்டிற்கு கல் நெஞ்சும் உருகுமாறு, 587 பாக்களும், 865 கண்ணிகளும், 2 அகவல்களும், இப்பெரியார் பாடியுள்ளார். எச்சமயவாதிகளும், எச்சார்பாரும் இவ்வரிய பாடல்களின் அரும் பெரும் தத்வங்களும் அனுபவ சித்தமாய் யோகிகளுக்கு மாத்திரம் தென்படும் விசேஷ உண்மைகளும் பொதிந்து நவமணிகள் போல் கோக்கப் பட்டிருக்கின்றன வென்று போற்றுகிறார்கள். மற்றும் இப்பாடல்கள் படிப்பார் மனதை உருகச் செய்கின்றன. "பரிபூரணானந்தமே!" "மௌன குருவே!" "சின்மயானந்தமே!" "சுகவாரியே!" "தேஜோமயானந்தமே!" "கருணாகரக்கடவுளே!" "சித்தாகோதயவிலாசமே!" என்று முடியும் 130 பாக்களும் படித்தோர்களுள்ளம் கவராமலிருந்த தட்டில்லை யாது. பட்டினத்தடிகள், தாயுமான ஸ்வாமிகள் முதலிய ஆன்றோர் முது மொழிகளுக்காகவாவது அமிழ்தினுமினிய நம் தமிழ் பாஷையைக் கற்க வேண்டாமா? (*).

(*) பூவை கலியாண ஸுந்தர முதலியார் மொழிவுரையுடனெழுதிய "தாயுமானவர் பாடல்" எனும் புத்தகத்திலிருந்து அநேக விஷயங்கள் நான் அறிந்து கொண்டேன்.

சமாசாரக் குறிப்புக்கள்.

ஸங்கீதத்தில் முதன் முதல் பட்ட பரீக்ஷைத் தேர்ச்சி பெற்ற இந்தியர்:—இந்திய மாதர்களின் ஸர்வ கலாசாலைப் பட்ட பரீக்ஷையில் ஸங்கீதத்தில் தேர்ச்சி பெற்றவர் மிஸ்ஸஸ் மஞ்ஜுளா பாய் இந்திய ஸர்வ கலாசாலைகளிலெல்லாம, ஸங்கீத பரீக்ஷையே அபூர்வமாயிருக்க, முதன் முதலாக நம் தேசத்து ஸர்வ கலாசாலைகளிலெல்லாம் ஸங்கீத சிரோமணியாக பட்ட பரீக்ஷை தேர்ந்த இப் பெண்மணியைப் புகழோங்கியவளாகவே கருதல் வேண்டும். இந்திய மாதர்களின் ஸர்வ கலாசாலையைப் பார்த்தாவது மற்ற ஸர்வ கலாசாலைகளிலெல்லாம் ஸங்கீத முதலிய கலைகளைப் படிப்பித்தும் பரீக்ஷித்தும் பட்டங்களளித்தும் ஆதரவு செய்வார்களாக. இந்த தேசத்தில் கலை தழைத்தோங்கத் தொடங்கிவிட்டதென்பதற்கும் இஃதோர் அறிகுறி. மாதர்களின் ஸர்வ கலாசாலை என்ன ஒரு லக்ஷ்யத்தைக் கடைப்பிடிக்க வேண்டுமோ, அதைக் கைகூடச் செய்த புரொபஸர் கார்வே யவர்களின் ஸாமர்த்தியம் நன்கு விளங்குவதோடு மாதர்களுக்கு ஓர் தனி ஸர்வ கலாசாலை எத்தனை அவசியமாயுள்ளது என்பதும் தெளிவாகிறது. புரொபஸர் பாத் கண்டே என்பவருடைய இடக்கான பரீக்ஷையில் இம்மாது தேர்ச்சியடைந்தது மிகவும் மெச்சத்தக்கதாம். இப்பெண்மணியின் தாயார் மிஸ்ஸஸ் ஸுலோசனி தேஸை. அவர் மாதர் இந்திய சங்கத்தார்களில் ஒருவர். இந்து ஜன ஸமுதாய ஆசாரத் திருத்தத்தில் அவர் முதன்மையாக நின்று, விதந்துவான தன் மகளை ஸங்கீதத்தில் பயிற்றுவித்து, பரோடா ராஜ்யத்தில் மாதர்களுள் முதன் முதலாக ஆனர்ஸ் (கௌரவம்) பட்டம் பெறச் செய்ததற்காக, பரோடா ராஜாங்கத்தார் பரிசு அளித்திருக்கின்றனர்.

இந்திய மாதர்களின் இந்திய ஸர்வ கலாசாலை:—இதன் ஒன்பதாம் வருஷத்து கான்வொகேஷன் (பட்டமளிப்பு ஸபை) இம்மாதம் பம்பாயில் நடைபெற்றது. ஸர் மணிலால் ஜோஷியவர்கள் ஆர்வங்கொண்ட ஓர் உபந்யாஸம் செய்தனர். இந்த ஸர்வ கலாசாலை அலக்ஷியம் செய்யப்பெற்றது, ஒரு காலம், நிந்திக்கப்பெற்றது சில காலம். இப்போது கிரமமாக ஜனங்களுடைய நற்புகழைப் பெற்று வருகிறது. கல்விப் பயிற்சியால் மனோ விகாஸம் ஸ்வபாவமாய் நிகழுமாறு படிப்பும் பரீக்ஷையும் மாணவியின் ஸ்வபாஷையிலேயே இருக்க வேண்டுமென்பதாக புரொபஸர் கார்வே ஏற்படுத்தியிருக்கிறார். சர்க்காரில், பட்ட பரீக்ஷைக்கு நாலு வருஷம் செல்லுகிற படிப்பு இந்த ஸர்வ கலாசாலையில் மூன்று வருஷத்திற்குள் முடிகிறது. பூனா ஸர்வ கலாசாலையில் ஆங்கிலம் இரண்டாவதாகப் படித்துத் தீரவேண்டிய ஓர் கட்டாய பாடமாயிருக்கிறது. மாதர்கள இல்லறத்தையினிது நடத்தச் சாதகமான அறிவைப் பெறுமாறு மனத்தத்துவ சாஸ்திரம், கலா சாஸ்திரங்கள், ஜன ஸமுதாய சாஸ்திரம், உலக சரித்திரம், தேச சரித்திரம், குடும்பச் செட்டு ஆகிய இத்தனை விஷயங்கள் கற்பிக்கப் பெறுகின்றன. ஆனால் கல்வி பயிலுகிற யாவர்க்கும் பொதுவான லக்ஷியம் பிறர்க்கு உபயோகமாயிருக்கும்படி பழகுதலேயாம். ஓர் மரத்தின் பயனைக் கொண்டு அதன் யோக்யதையை நிர்ணயித்தல் சாத்தியமென்றவாறு, இச்சர்வகலாசாலையினின்று 40 பேர்கள் இதுவரை தேர்ந்தவர்களில் 20 பேர்கள் பொது ஜன ஊழியம் செய்து வருகின்றனர். அதாவது உபாத்யாயினிகளாகவோ அல்லது ஹாஸ்டல்களை மேற்பார்க்கவோ அமர்ந்திருக்கின்றனர். ஓர் குடும்பத்துப் பெண்கள் எழுவர்களில் நாலு பேர்கள் இந்திய மாதர்களின் ஸர்வ கலாசாலையினின்று தேர்ந்தவர்கள். ஸர் மணிலால் ஜோஷியவர்கள் கூறிய சில அரிய மொழிகள் பின்வருமாறு:—

ஐரோப்பிய நாடுகளில் பெண்கள் ஆண் பிள்ளைகளுக்குப் போட்டியாக ஸ்வாதீனமாய்ச் சம்பாதித்து தனியே வாழத் தலைப்பட்டு அந்த ஸம்பிரதாயம் நாளுக்கு நாள் விருத்தியடைந்து வருகிறது. ஆனால் நம் நாட்டிலோ ஒவ்வொருத்தியும் தானொரு நாயகனை மணந்து இல்லறத்திலினிது வாழச் சௌகர்யமுள்ளது. இக்கால நிலையில் இந்திய மாது ஒருத்தி புத்திசாலியான ஓர் நகர வாஸியாகவும் இல்லாளாகவும், பார்யையாகவும் தாயாகவும் செய்யவேண்டிய ஸகல கார்யங்களிலும் தேர்ச்சியையும், ஆனந்தத்தையும் ஊட்டுதலே படிப்பின் பிரயோஜனமாக நம் கருத்திற்கொண்டு நடத்தல் வேண்டும். மற்ற சர்க்கார் ஸர்வ கலாசாலைகளில் இந்தியப் பெண்கள் பெறும் படிப்பு சுத்தமாய் உபயோகமற்றதென்று நாம் சொல்ல இயலாதாயினும், நம் லக்ஷ்யத்திற்குக் குறைவாகவேயுளது. தேச பாஷையிலேயே பட்ட பரீக்ஷை வரைக்கும் படிப்பிக்கப் பெறுவதில் இந்திய ஸதிரீ தர்மத்திற்கு ஒத்த

அநேக வித இஷ்டப் பாடங்களை சுககரமாய்ப் படிப்பித்தல் ஸாத்தியமாகின்றது. அத்துடன் தன் மதத்தில் பக்தியும் பயிற்றப் படுகிறது.

உங்களுடைய இந்த ஸர்வ கலாசாலை இந்திய மாதர்கள் பூர்ண ஸ்வாதீனத்துடன் வளர்ச்சி பெற்றுத் தமக்குரிய கல்வியறிவொழுக்கங்களைப் பிரகாசிப்பித்து தம் காரியத்தை சாதிக்க ஏற்ற பிரயத்தனமாகும். இதனால் உங்கள் சக்திகள் பலவும் விகஸிக்கும். உலகெங்கும் ஸ்திரீகளுடைய முன்னேற்றத்திற்காக நிகழும் பிரயத்தினத்தில் இந்த ஸர்வ கலாசாலையும் நிச்சயமாக ஒன்று. ப்ரொபஸர் கார்வே யவர்களைப்போல தேச ஸேவையில் ஈடுபட்டுத் தம் வாழ்நாளையே அர்ப்பணம் செய்தவர்களையும், இந்தியர்களிற் பாதியான மாதர் ஸமூஹ மனைத்தும் நலம் பெறுமாறு ஸர் விட்டல் தாஸ் தாகேர்ஸி அவர்களைப் போல் நன்கொடை யளித்த பிரபுக்களையும் நாம் போற்றுவோமாக.

சட்ட சபை அங்கத்தினர்களாக மாதர்களையும் அங்கீகரிக்கும்படி பல மாகாணச் சட்ட சபை மெம்பர்களும் இந்திய பொதுச்சட்டசபை மெம்பர் ஸ்ரீ தாஸ் அவர்களும் தீர்மானங்கள் பிரேரணை செய்யப் போவதாகத் தகவல் கொடுத்திருக்கின்றனர். மேற்படி சட்ட சபைகளிற் பெரும்பான்மையாரால் மேற் குறித்த தீர்மானங்கள் நிறைவேறுமானால், அச்சபைகளில் மாதர்கள் அங்கத்தினராக சர்க்காரால் நியமிக்கப் பெறுவார்கள். அல்லது பொது ஜனங்களால் தேர்ந்தெடுக்கப் பெறுவார்கள்.

இப்போது அடுத்து வருகிற கூட்டத்திலேயே இதை விவகரிக்க வேண்டும். அதனால் இவ்வருடப் பொதுத் தேர்தலிலேயே மாதர்கட்கு சுதந்தரம் அளித்தல் சாத்தியப்படும். இல்லாவிடில் இன்னும் 3 வருஷம் வரை காத்திருக்க வேண்டியதாகும். சீர்திருத்தக் கமிட்டியார் கொடுத்த ஓர் பாத்தியதையைப் பயன் பெற வொட்டாமல் செய்து பாழாக்குவதில் கஷ்டம் நமக்குத்தான். மதராஸ் கவுன்ஸில் கூடுவதில் உத்யோக ஸம்பந்தமல்லாத இதர விஷயங்களை வியவகரிக்க அவகாசமே இல்லை என்பதாக மதராஸ் மாதர் இந்திய சங்கத்தார் கண்டித்து பேசப்போவதாக ஓர் விளம்பரம் கிடைத்தது. பஞ்ஜாபிலேதான் ஸ்திரீகளுக்கு கவுன்ஸிலில் முதல் முதல் இடம் கிடைத்தது. சீர்திருத்த முறை வெளியாகு முன் அஸ்ஸாம் கவுன்ஸிலில்தான் மாதர்களின் உரிமையறிந்து அவர்களை ஏற்றுக் கொண்டனர், மாதர் இந்திய சங்கத்தின் பூனா கிளைச்சபை வெகு ஊக்கமாய் இது விஷயம் உழைத்து வருகிறது. பல மெம்பர்களை நேரிற் போய்ப் பார்த்தும் கடிதங்கள் எழுதியும் பரபரப்பாய்ச் செய்கின்றனர்.

வோட்டுரிமைக்கா ஸ்திரீகளின் ஸர்வதேசீய கான்பரன்ஸ்:—இது சமீபத்தில் பாரீஸ்மாநகரில் நிகழ்ந்தபோது இந்தியாவிலிருந்து 8 பிரதிநிதிகள் போயிருந்ததாகவும் அவர்களுக்கு சந்தோஷமான காலக்ஷேபமும் ஸத்ஸங்கமும் கிடைத்ததென்றும் வர்த்தமானம் படித்தோம். இவ்வாறு உலக முழுதுமிருந்து கூடும் ஸ்திரீ ஸமாஜங்களினால் ஸ்திரீகளனைவரும் தாம் ஸோதரிகள் என்ற ஒற்றுமையுணர்வும் உலகதில் சாந்தியை விருத்தி செய்யத் தக்க உணர்வும் வளருமென்பதில் ஐயமில்லை. நாநாதேசங்களிலும் தாய்மாராயுள்ள ஸ்திரீ ஜாதி முழுதும் ஒருவர்க்கொருவர் நன்கு பரிசயம் பெறுவார்களாயின், தங்கள் ஸ்வபாவத்தாலுமே ராஜீய அதிகாரத்தையுங் கொண்டு சண்டையை யொழித்து ஸமாதானத்தை விருத்தி செய்வார்கள், மாதர் இந்திய சங்கத்தின் முயற்சி,விசேஷமாக மிஸ்ஸஸ் ஜினராஜதாஸரின் ஊக்கமின்றி இந்த கவுன்ஸிலுக்கு பிரதிநிதிகள் போயிருக்க மாட்டார்கள். ஒருவரும் நினையாதபடி மேற்படி கான்பரன்ஸின் தேசீய வகுப்பு நம் தேசத்திற்கு ஏற்பாடாகி வருகிறது. அதிற் சேருவதாலுண்டாகும் ஒற்றுமையுணர்வும் ஆசீர்வாதமும் ஒவ்வொரு அங்கத்தினர்க்கும் நிச்சயம் கிடைக்கும். ஏனெனில் உலகத்திலுள்ள மனித வர்க்கத்திற் பேர்பாதியின் உயர் நோக்கமும் கருத்தும் இயங்க இவ்விதோர் சங்கமாயிருக்குமன்றோ?

ஸ்திரீதர்மத்தின் நன்மதிப்பு:—ஸ்திரீதர்மத்தின் பத்திராதிபர் இப்போதே கேள்விப்படுகிறார். சில மாதங்களுக்கு முன் நம் பத்திரிகையிலிருந்த ஒரு நாடகம் பூனாவில் நடிக்கப் பெற்றதாம். ஜனங்கள் சிலாக்யமாய்க் கொண்டாடினராம். பத்திரிகையில் வெளியான இன்னொரு ஆங்கிலப்பிரசுரம் ஓர் ஹைஸ்கூல் பத்திரிகையின் தலைப்பாக பெயர்த்து அச்சிடப்பட்டது. பொதுஜனத் தலைமை வகிக்கும் ஸ்திரீ பிரமுகர்கள் வெவ்வேறு நகரங்களிலுள்ளவர்கள் ஸ்திரீ தர்மப் பத்திரிகை வந்ததும் வெகு ஆவலாய்ப் பிரித்துப் பார்க்கின்றனராம். எத்தனையோ அருமையான விஷயங்களைப் படித்துப் பயன் பெறுவதாகச் சொல்கின்றனர். இக்காலக் கல்வி முறையில் என்னென்ன திருத்தங்கள் செய்யப்படவேண்டுமோ எப்படிச் செய்தல் வேண்டுமோ என்ற விவகாரங்களை வெளியிடலானபடியால், அதன் பயனாக இந்தியமாதர்கள் ஓர் முறையைத்திட்டம் செய்வார்களென் றெதிர்பார்க்கிறோம். இந்தியா முழுவதற்குப் மஹாநாடு கூடுமுன், மாதர்கள் தத்தம அயல் இடங்களிலிருக்கும் ஸ்திரீ ஜனங்களைத் திரட்டி அவர்களுக்குரிய பிரசினைகளைத் தெரிந்து முதலில் தம் மாகாணத்து மாதர்களுடைய அபிப்ராயத்தை ஒரு முகப்படுத்தி, இவ்வாறு வெவ்வேறு மாகாணத்து அபிப்ராயங்களைத் தொகுத்து அகில இந்திய மஹா நாட்டின் மூலமாக மொத்தமாய் வெளியிட வேண்டும். ஸஹாயம் செய்யக்கூடியவர்கள், இந்த ஏற்பாட்டிற்கு ஜெனரல் செக்ரிடரியாக இருக்கும் மிஸ்ஸஸ் கஸின்ஸுக்கு கடிதங்கள் எழுதித் தெரிவிக்கலாம். பம்பாய் மாகாணத்து மாதர் சங்கக் கவுன்ஸில் அம்மாகாணத்து ஆரம்பப் படிப்பு விஷயமாக அருமையான விவரங்களைத் தொகுத்திருக்கின்றனர். மாதர்களுக்குத் தம்மக்கள் படிப்பு இப்போது சரியாய் நடைபெறவில்லை என்பதும், இப்படியே விட்டால் காலாந்தரத்தில் இன்னும் விபரீதமாகி விடுமென்பதும் தெரிந்ததே. ஆனால் அவர்களுடைய அபிப்ராயங்கள் யாவும் வியக்தமாய்த் தொகுக்கப் படாமையால் வீரியமற்றவைகளாய் உள்ளன.

மாதர்கள் தாம் உட்கார்ந்து சிந்தித்துத் தம் அபிப்ராயங்களைக் காகிதத்தில் வரைய ஆரம்பிக்கும்போது தான் தெளிவுபடும். தாய்மார்களாகவும், வியாபார வர்த்தகங்களில் கூலிக்காரிகளாகவும், வாலிபச் சிறுமிகள் சங்கங்களை நடத்துவோர்களாகவும் சர்க்கார்க் கல்வி முறையில் உழைக்கிறவர்களாகவும், தாமாகக் கல்வி முறையில் ஆராய்ச்சியைக் கருதி உழைக்கிறவர்களாகவும் உள்ளமாதர்கள் பலரும் கலந்து தம் அநுபவத்தைக்கொண்டு ஓர் நன்முறை திட்டப்படுத்தலாம். அதனால் இக்காலக் கல்வி முறையைச் சீர்திருத்தலாகும்.

மதராஸில் 150 மில் வேலைக்காரிகளை வேலையைவிட்டு நீக்கின செய்தி:—பிறருக்காக உழைக்கும்படியான மா களை ஒன்று சேர்த்தல் மாதர் இந்திய சங்கத் கொள்கைகளில் ஒன்று. அதன் மெம்பர்களில்சிலர் மில்வே செய்துவரும் ஸ்திரீகளுக்கு உழைக்கும் நிமித்தம் அவர்க நிலைமைகளை விசாரணை செய்தனர். மாதர்களனைவரும் தங்களுடைய லேபர் யூனியனில் தொழிலாளர் சங்கத்தில், உற்சாகத்துடன் சேர்ந்தனர் அந்த ஸபையின் தலைவர் அவர்களிடத்து அநுதாபமாய் "உங்கள் நிலைமை அஸாத்திய கஷ்டமாகவே இருக்கும்" என்றார், ஏனெனில் அவர்கள் வீட்டில் தம் கணவனுக்கும் மில்லில் தம் யஜமானர்க்கும், தம் குழந்தைகளைக் கவனிப்பதற்காக உள்ள ஓர் உத்யோகஸ்தர்க்கும் கட்டுப்பட்டு மூவர்க்கும் திருப்திகரமாக நடப்பதில் சிரமம் மிகவும் இருக்கக்கூடியதே. இது சொன்னதற்கு பக்கிங்ஹாம் கர்னாடக மில்காரர் இம்மாதர்களை வேலையைவிட்டு நீக்கிப் போடுவதாக ஒரு மாதவாய்தா கொடுத்திருக்கின்றனர். அவர்கள் நிலைமையை விருத்திசெய்வது இது தானோ? அவர்கள் கஷ்டத்தை இது இன்னும் அதிகமாக்குவதல்லவா? ஸ்திரீகள் வியவஹாரம் தெரியாதவர்கள். புருஷர்கள் வெகு நியாயமாய்ச் செய்கின்றனர்! இத்தகைய ஓர் காரியம் மெத்தவும் பக்ஷமானதாம். விவேகத்தோடு செய்ததாம். உலக வாழ்க்

கையின் கஷ்டங்களைப் போராடி நிர்வகிக்கமாட்டாத மூடன் செய்ததாகவோ அல்லது பயங்காளி பயந்து செய்ததாகவோ நாம் இதைச் சொல்வோம். தாங்கள் இஷ்டப்படும் தொழிலாளர் சங்கத்தில் சேர உரிமை பெற்றவர்கள் என்பதை மாதர்கள் நன்குணர்ந்து தாம் ஒரு சிறிதும் தம் பாத்யதையைக் கைவிடாமல் உறுதியாய் நிற்கின்றனர். மாதர்களுக்கு இம்மாதிரியான கஷ்டம் நித்யப்படி நடக்கிறது. அவர்கள் நித்யப்படி தம் பொறுமையாலும் உறுதியான மனவன்மையினாலும் சமாளித்துவருகிறார்கள். இந்த சமாசாரமறிந்த மாதர்கள் யாவரும் கவலையுடனும் ஆத்திரத்துடனும் என்ன ஆகும் என்று கவனித்து வருவார்கள் என்பதில் ஐயமில்லை. மில்களில் வேலை செய்யும் புருஷர்கள் இம்மாதர்கள் பக்ஷம் இருக்க வேண்டியது அவசியம். ஏனெனில் தொழில் விஷயமாக ஸ்திரீகளையும் புருஷர்களையும் ஒரே விதமாகவே அவர்கள் தாம் நினைத்ததை வெளியிட வொட்டாமலும் தம் உரிமையைக் காத்துக்கொள்ள வொட்டாமலும் மில் சொந்தக் காரர்கள் செய்கின்றனர். முதலாவது, மாதர்களை வேலையை விட்டுத் தள்ளி, அவர்களைப் பணியச் செய்தால் பிறகு புருஷர்களுக்கும் அவ்விதமேயாகும். ஸ்திரீகளுடைய உரிமையும் புருஷர்களுடையதே. இருபாலாரும் எழுவதானாலும் ஒழிவதானாலும், தனியே செல்லுதல் முடியாது" என்று ஷெல்லி யென்னும் ஆங்கில கவி யொருவர் சொன்னதை நாம் மறவோமாக.

TELUGU

పిల్లలను పెంచు విషయమై తలిదండ్రుల కుండెడి జవాబుదారి

(ఉత్తరవాదము)

ఈ విషయము అత్యంత ముఖ్యమైనది. తలిదండ్రులును, ఉపాధ్యాయులును స్వభావ ధర్మము (Natural Law)ను గుర్తెరిగి పిల్లలను కనుటయందును, పెంచుటయందును, శిక్షించుటయందు:— విద్యగరపుటయందును ఆస్వభావ ధర్మానుసారేణ వర్తించియుండిన యెడల లోకము ఇప్పుడున్నట్టి హీనస్థితికివచ్చియుండలేదు. ఇప్పుడు పిల్లలను కనుట కామహేతువుగానున్నదిగాని ధర్మము నెరవేర్చుటకు గాను లేదు. ఇందుకు కారణము జనులకు ఆ ధర్మములు తెలియకపోవుట. ఈ విషయము స్త్రీలును పురుషులను పరిశుద్ధ మనస్కులై బాగుగ తెలిసి ప్రవర్తించవలెను. దీనిని వ్యంగ్యముగ తలంచదగదు. పరిశుద్ధ మనస్కులగు ధర్మనిష్ఠులకు ప్రపంచమందు వ్యంగ్య మేదియు లేదు.

డాక్టరు లాయెస్సను గ్రంథకర్త తాను వ్రాసిన (Chastity) ప్రతివ్రతాధర్మమను గ్రంథమందు స్త్రీ పురుషులు సంతానోత్పత్తి కార్యమున కుపక్రమించుటకు ముందు ఒక సంవత్సరమునుండిగాని చివరకు ఆరు మాసములనుండిగాని నియమముగ వ్రతమాచరించి ఆ కార్యమునకు తగినంత పరిశుద్ధులు కావలెనని వివరించియున్నాడు. ఆ వ్రతమేమన దంపతులుభయులకు ఏవైన దురభ్యాసములు పట్టుబడియున్న యెడల వాటినివదలుటకు దృఢప్రయత్నముచేయుట, నిషిద్ధ పదార్థములు భుజించుట, అపేయంబులు పానముచేయుట మొదలగు దురాచారములను మానుట, కోపాది దుర్గుణములను అణగద్రొక్కుట మొదలగునవి. ఇట్టి నియమాచరణమువలన పరిశుద్ధులై సంతానోత్పత్తి కార్యమునకు పూనవలెను.

మొదట పురుషుడు గర్భముధరించి స్త్రీని గర్భము ధరింపజేయవలెను.

“పురుషే హవా అయమాదితోగ
ర్భోభవతి యదేతద్రేత స్తదేతత్సర్వే
భ్యోఽఙ్గేభ్య స్తేజస్సంభృత ఆత్మ
న్యేవాత్మానం బిభర్తి తద్యదా స్త్రి
యాంసిఞ్చత్యథై తజ్జనయతి త
దస్య ప్రథమంజన్మ.”

పురుషుడు మొదట గర్భము ధరించుచున్నాడు గనుక పురుషుడు పరిశుద్ధదేహ, మనోవాక్కులను కలవాడుగనుండవలెను. స్త్రీ గర్భము ధరించినపిదప అనేక నియమములకు లోబడియుండవలెను. గర్భిణి స్త్రీలు దుఃఖపడకూడదు. ఎప్పటికిని సంతోషముగనుండవలెను. సత్కథలు వినుచుండవలెను, సత్పదార్థములను భుజించుచుండవలెను. ఆయాసముకలుగజేయు పనులుచేయుతగదు. పగలు నిద్రించకూడదు. క్రూరకార్యములు జరుగుచోటికి దూరమునునుండవలెను. కోపపడదగదు. ఇంటియందు దుర్గంధవస్తువు లేవియు ఉంచకూడదు. చుట్టలు బీడీలు సిగరెట్లు త్రాగుటబొత్తిగ మానవలెను. ఇట్టి అకార్యములు చేయుటవలన గర్భములోనుండు పిండమునకు బాధకలుగుటేగాక శిశు దేహమును పెంచుటకు నేర్పడిన దేవతలు దూరముగతొలగి పోవుదురు. కాబట్టి ఇంటియందు సువాసనలు నిండియుండవలెను. సుజీవులను ఆకర్షించుటకు తగిన పరిశుద్ధ దేహములు నిర్మాణమగుటకు అన్ని విధముల అనుకూలములు చేయుచుండవలెను.

శిశువుపుట్టిన తరువాతకూడ కేవల జాగ్రతతో పెంచుచుండవలెను. ఇంటియందందరు సత్ప్రవర్తన కలిగియుండవలెను. చిన్న బిడ్డల యెదుట కోపపడతగదు, పరుష వాక్కులుగాని, అసభ్యపు మాటలుగాని, మాటలాడకూడదు, వారి సమీపమున చుట్టలు మొదలగునవి త్రాగుటమానవలెను. ముక్కుపొడి వదలవలెను, ఇతర దుర్వ్యసనములన్నియు మానవలెను. బిడ్డలను తిట్టకూడదు. వారిమీద కోపపడకూడదు. వారిని దండించకూడదు, కొట్టకూడదు, మంచిమాటలతోనే వారిని బుజ్జగించుచు పెంచవలెను.

పిల్లలు పుట్టినపుడు సుగుణ దుర్గుణవాసనలతో ననగా బీజములతో పుట్టుదురుగాని ఏగుణమును లేనివారై పుట్టరు, తల్లిదండ్రుల యొక్కయు, ఉపాధ్యాయులయొక్కయు ముఖ్యధర్మము పిల్లలయందుండు సుగుణబీజములను వృద్ధిచేసి పరిపక్వస్థితికి తెచ్చుటయు, దుర్గుణబీజము లంకురమెత్తనివ్వక బీజములనే నశింపజేయుటయు ననియెరుగవలెను, విద్యనేర్పుటకంటె గుణములను తీర్చుట ముఖ్యము. దుర్జనునకు విద్యనేర్పుటవలన దేశమునకు అధిక బాధకలుగును, విద్యాబలమువలన అనేకయుక్తులుపన్ని జనులకు అధికబాధ కలుగజేయుదురు. ఇప్పుడుండు విద్యావంతులలో అనేకులు తమతమ ఉద్యోగములందు, వృత్తులందు ఎన్ని విధములుగా మోసము కృత్రిమములతో జనులను పీడించుచుండుట యెవరెరుగరు.

“దుర్జనః పరిహర్తవ్యో, విద్యయాలం
కృతోపిసన్, మణినాభూషితస్స
ర్పఃకిమసౌనభయంకరః.”

దుర్జనుడు విద్యచే నలంకరింపబడినవాడైనను, శిరమునందు వెలలేని మణిచే వెలుగుచుండు సర్పమెట్లు విడువదగినదో అట్లు విడువదగిన వాడని తాత్పర్యము.

గుణములను తీర్చుట ప్రథమధర్మముగ నెంచి విద్య నేర్పవలెను. దీనికొక దృష్టాంతము:—

ఇద్దరు విద్యార్థులొక గురువునొద్దికి విద్య నేర్చుకొనుటకు వెళ్లిరి. ఇద్దరును గురుభక్తితోను, విద్యయందభిలాషతోను యుక్తులైయుండిరి అయితే ఒకరు శాంత ప్రకృతియు, ఇంకొకడు అతి కోపప్రకృతియు కలవాడు, గురువు జ్ఞానియు, బుద్ధిశాలిగనుండుటనుపట్టి వీరిద్దరి తేజస్సును కనిపెట్టి శాంతునికి, "నీకు విద్యగరపెద, మంచిదినముచూచి ఆదినమున రమ్మనెను. ఇంకొకనికి" నాయనా నీవు కోపప్రకృతికలవాడవు, ఆకోప ప్రకృతిని పరిపూర్ణముగ పక్వముచేసుకొనివచ్చితే విద్య నేర్పెద"ననెను. దానికి ఆవిద్యార్థి "స్వామి! కోపము చెడ్డదని చెప్పుదురు దానిని పక్వముచేయవలెనంటిరే ఇదేమి చిత్రము" అని ఆ విద్యార్థి అడుగ నాగురువు "నీ విషయము అట్లుచేయుటవలన సుఫలమిచ్చును" అని బదులుచెప్పెను. విద్యార్థి తనయింటికి పోయెను. అనంతరము, వీనికి కోపబీజము లధికముగనుండుటను పట్టి ప్రతి విషయమునందును అందరియెడలను వీడుకోపపడుచుండెను. ఇట్లు దినదినమునకును కోపము వృద్ధియై అందరితోను విరోధము పెంచెను. వీనిని చూచితే అందరికిని అసహ్యము పుట్టెను. తుదకు వీనితో వేగలేక కొందరు వీనిని పట్టి ఒళ్లునాచునట్లు బాగ కొట్టిరి. వీనియింటివారు కూడ వీనిని ఊరడించక "నీకు అటు అయినది మంచిదే అనిరి. అప్పటికి ఈ అనుభవమువలన బుద్ధివచ్చి ఇకమీద ఎవరేమనినను, ఏమి చేసినను నేను శాంతముగనుండెదను ఈ పాపిష్టి కోపము ఇంత అనర్థమునకు కారణమాయెనని" తలంచి నాటినుండి కోపమును బొత్తిగ మానివేసెను. తదనంతర మొకనాడు ఈ విద్యార్థి గురువుకు ఎదుపడెను. అప్పుడు గురువు విద్యార్థితో "ఏమిరా నీకు కోపము పక్వమాయెనా? విద్య నేర్చుకొనుటకు వచ్చెదవా? అని అడిగెను. అందుకా విద్యార్థి "స్వామీ నాకు విద్యనువద్దు, కోపమును చాలు, ఇంకనెప్పటికిని నేను కోపపడను, దానివలన అనుభవము బాగ అయినది" అని పలికెను. అందుకు గురువు "అపకారిణి కోపశ్చేత్ కోపే కోపంకథంన్నతే" కోపము ఇంత అపకారియని తెలిసియుండే కోపము మీద కోపపడి యెందుకు మొదటనే విడువకపోతివి? ఇప్పుడు అనుభవమువలన కోపమువలనకలుగు అనర్థములు తెలిసికోపమును మానివేసితివి, నీకు ఆ కోపముండినంతట ఆ విద్యాబలమువలన యెందరికో బాధకలుగజేయుచుంటివి. కాన అప్పుడు విద్యచెప్పలేదు. ఇప్పుడది మానితివిగనుక విద్య నేర్పెదనురమ్మని తోడ్కొనిపోయి విద్య నేర్పెను. పూర్వకాలమున గుణములు తీర్చుచు విద్య నేర్పుచుండిరి.

ఇప్పుడు సాధారణముగ పిల్లలను పెంచుటయందు అనేక విధములైన దుష్ప్రవర్తనలు వదలక ఆచరించుచున్నారు. పసి పిల్లలకు భయము, కల్పించుట. ఇది అత్యంత శోచనీయమైనది, పిల్లలకు ధైర్యగుణము వృద్ధిచేయవలెగాని భయ ముత్పత్తిచేయకూడదు. పిల్లలు యేడ్చునపుడు బూచివాడు వచ్చుచున్నాడు, గుమ్మడునచ్చి పట్టుకపోవుచున్నాడు అని జడుపించుట, యేడ్చితే కొట్టుతాననుట కొన్ని సమయములందు కొట్టుట మొదలైన దుర్నడతలు ప్రతియింటిలోను వాడుకగనున్నది. ఇదిగాక తమ యింటియందుగాని, ఇరుగు పొరుగు యింటియందుగాని మృతినొందినపుడు పిల్లలు శవమునుచూడకుండ దూరముగ గొనిపోవుటయు ఆచరణలోనున్నది. ఇట్టి వాడుకలన్నియు తక్షణము విడువదగినవి.

మరియు పిల్లలకు ఆహారమిచ్చుటయందు కేవల జాగ్రతగనుండవలెను. తల్లులు పిల్లలయందు దయచేత అధికముగ ఆహారమిచ్చుచున్నారు. వారు యేడ్చునపుడంతయు తినుటకుయిచ్చి యేడ్పు మాన్పుచున్నారు. ఇట్లుచేయుట దయకాదు, ఇది క్రూరము. అత్యాహారమువలన పిల్లలకు అజీర్ణమై వ్యాధులు సంభవించి అమిత కష్టపడుదురు ఈ నడత పూర్తిగ మానవలెను.

ఇంక కొందరు పిల్లలకు అపద్ధమాడ నేర్పుదురు. ఎవరైన యింటి ముందర నిలచి 'మీ తండ్రియింటిలో నున్నాడా' అని అడుగ, వానిని చూడనిచ్ఛలేనప్పుడు ఇంటియందుండియు లేడని చెప్పుచుందురు, కొందరు పిల్లలకు తిట్లు నేర్పుదురు. పిల్లలు తలిదండ్రులన యితరులను తిట్టితే సంతోషపడుదురు. ఇట్టి ఈ దురాచారములు ఎప్పటికిని అంగీకరించ తగదు.

ముఖ్యముగ పిల్లలయందు నమ్మకమును ప్రేమయు నుంచవలెను, ప్రేమతో వారిని ఆటోపములోనుంచుకొని తరబీతు చేయవలెగాని భయమెప్పటికిని చూపకూడదు.

స్త్రీలు వివాహ నిషేకగృహస్థ ధర్మములను ఆధునిక,సనాతన శాస్త్రములను చదివి తెలియకున్న పండితులను నిపుణులను అడిగి తెలిసికొని ఆధర్మములను ఆచరణకు తెచ్చి అందరు ఆనందమొందులాగు చేయవలెను.

సావిత్రి, శీత, అనసూయ, దమయంతి మొదలగువారి పోలి వారి పతివ్రతా మహిమను ఇప్పుడును పొంది గతయశస్సుగల మన మాతృభూమి యగు భరతవర్షమును పూర్వపు ప్రఖ్యాతికి తెచ్చి నర్థిల్లవలెనని నాప్రార్థన.

జం. శ్రీనివాసరావు.

వృత్తాంతములు: వ్యాఖ్యలు

పట్టపరీక్షలో గాన విద్యయందు తేరిన మొదటి భారత స్త్రీ

ఈతూరి జరిగిన భారత మహిళా విశ్వవిద్యాలయము యొక్క వార్షికోత్సవ సభలో గాన విద్యయందు పట్టపరీక్ష నిచ్చిన యొక భారత స్త్రీ యుండుట యొక ఐతిహాసిక సంఘటనమును సూచించుచున్నది. ఈ దేశమున పట్టపరీక్షకు గాన విద్యను పుచ్చుకొని కడతేరినది ఈమె యొకతెయే. ఈమె పేరు శ్రీమతి మంజులాబాయి (Mrs. Manjulabai) ఈమె వితంతురాలు. ఈమె తల్లి శ్రీమతి సాలోచనీ దేశాయి (Mrs. Salochani Desai) మహిళా భారతీయ సమాజములో సభ్యురాలైయుండుటే గాక సంఘసంస్కరణం నిమిత్తమై బాగుగ పాటుపడినందుచే బరోడా ప్రభుత్వమువారీమెకొక బహుమానపతకమునిచ్చి గౌరవించియున్నారు. ఇట్టి గౌరవమును పొందిన మొదటి స్త్రీ ఈమెయే.

శ్రీమతి మంజులా బాయిగారి దృష్టాంతమువలన సమస్త విశ్వవిద్యాలయములలోను గానము మొదలగు కళల విద్యల నొక భాగముగా నుంచుట యత్యవసరమని తేటపడుచున్నది. ఇదిగాక, ఈమెగారి దృష్టాంతము ఇండియా దేశములో కళల విద్యలు పునరుజ్జీవనముగుచున్నవనుటకును, ఖ్యాతి స్వాతంత్ర్యములకు భారతీయ జనాంగ

ము మేలుకొని యున్నదనియు సూచించుచున్నది. స్త్రీల కొరకే నియమింపబడిన విశ్వ విద్యాలయమెట్టి ఆదర్శములను కలిగియుండవలయునో వాటిని యీ సర్వకలాశాల కలిగియున్నదనుటకిది యొక దృష్టాంతముగనున్నది. మన స్త్రీజాతికి ఈమె మూలముగ నిట్టి గౌరవము లభించినందుకై చాల సంభ్రమించుచున్నారము. స్త్రీల కవసరమైన గాన విద్యను ఈ మహిళా సర్వకలాశాలలో నొక పాఠ ప్రవచనముగ యేర్పాటుచేసినందుకై ప్రొఫెసర్ కార్వేగారికి మా ధన్యవాదముల నర్పించెదము.

శ్రీమతి మంజుళాబాయి చక్కని గాయకురాలు. ఆమెను పరీక్షించిన ప్రొఫెసర్ భాట్కండే (Prof. Bhatkande) గారు బహుకఠినతరమైన పరీక్షలకు ఆమెను గురిపరచిరి కాని వాటియందంతటను ఆమె కడతేరినది.

భారత మహిళా విశ్వవిద్యాలయము

ప్రస్తుతమాసమున బొంబాయి నగరమున జరిగిన భారతమహిళా విశ్వవిద్యాలయముయొక్క వార్షికోత్సవ సభలో 12 మంది యువతులు పట్టపరీక్షలో కడతేరిన సన్మానమునుపొందిరి. సర్ మణిలాల్ జోషీగారు (Sir. Manilal Joshi) ఆసభలో, చాల ఉత్తేజకరమైన భాషణము నొసంగిరి. ఈ సర్వకలాశాల జనులచే నుపేక్షింపబడు స్థితిని బహుకాలముక్రిందనే దాటిపోయినదనియు, అపహాస్యము, గాంచుస్థితినికూడా మీరిపోయినదనియు, పూజ్యతను పొందుస్థితి కిప్పుడువచ్చియున్నదనియు వారు నుడివిరి. విద్యచే స్త్రీల మనస్సు పరిపక్వస్థితికి రావలయునని యెంచి ప్రొఫెసర్ కార్వేగారు ఈ విశ్వ విద్యాలయములో బోధించు మరియు పరీక్షించు సర్వ విషయములను మాతృభాషలో నుండవలసినదని నియమించిరి. ప్రభుత్వమువారేర్పరచిన పట్టపరీక్షకు 4 సంవత్సరములు చదువవలసివచ్చును. ఈ సర్వకలాశాలయందైననో మూడు సంవత్సరములకే పట్టపరీక్షలో కడతేరవచ్చును. ఈపునా విశ్వవిద్యాలయములో ఇంగ్లీషును నిర్బంధమైన రెండవభాషగా నియమించియున్నారు. స్త్రీల జీవితోత్తేజనమునకు వలయు మనశ్శాస్త్రము, కుశలవిద్యలు, సాంఘికశాస్త్రము, చరిత్ర గృహకృత్యబోధక శాస్త్రముమున్నగు అనేక విషయములను నిర్ణయించియున్నారు. అయితే అన్నిటికంటెను అధికముగ విద్యయనునది లోకసేవకొరకేయను ఆదర్శమును ప్రబలముగ నుంచియున్నారు. ఫలమునుబట్టి వృక్షము తెలియబడుచున్నదను చందమున నింతవరకే సర్వకలాశాలయొక్క పట్ట పరీక్షలో కడతేరిన 40 మంది స్త్రీలలో 20 మంది ఉపాధ్యాయినులుగానో లేక భోజన గృహాధికారులుగానో (Hostel Superintendents) యున్నారు. ఒక కుటుంబమునకుచేరిన ఏడుగురు బిడ్డలలో నలుగురు ఈ సర్వకలాశాలలో నిర్విఘ్నముగ తరుబీతైయున్నారు.

సర్. యం. వి. జోషీగారి యమోఘభాషణములోనుండి ఈక్రింది వివేకపు మాటలను తీసికొనియున్నారము:—

ప్రయత్న సాధనములకు పురుషులే అర్హులను యభిప్రాయమును పోగొట్టుటకో యనునట్లు ప్రస్తుతము విశేషాదేశములలోని స్త్రీలు దినదినమునకు ఆర్థిక స్వాతంత్ర్యమును సంపాదించుచున్నారు. ఈ దేశమున నట్లుగాక ప్రతియొక స్త్రీయు వివాహముచేసికొని స్థిరజీవితమును పొందుచున్నది. ప్రస్తుతము భారతస్త్రీలు, భార్యలుగాను, గృహిణులుగాను, తల్లులుగాను, సత్పౌరులుగాను పరిణమించవలసి యున్నది. ఇపుడు సర్వకాలాశాలలో విద్యార్థినీలకు ఇచ్చుచుండు విద్యను దురాక్షేపణచేయకుండ పోయినను వీటిలో స్త్రీల జీవనమునకు వలయు విద్యలను ఇవ్వడములేదని ధారాళముగ చెప్పవచ్చును. అంత్యమువరకు దేశభాషలలో బోధించు పద్ధతివలన ఎక్కువ ఐచ్ఛిక విషయములను విద్యార్థినీలకు విమర్శగాను, తెలివితేటలతోను నేర్పించుటకు అవకాశముకలుగుచుండె, ఐచ్ఛిక మరియు నిర్బంధ విషయములనేకముగా నుండుటచే వాటియందు భారతీయ సంప్రదాయమందును కౌశల్యమందును శ్రేష్ఠతమములైన సంగతులు విద్యార్థినీల జ్ఞానమునకు వచ్చి మంచి మతాభిప్రాయములను సంతోషకరమైన జీవితమును వారియందభివృద్ధిచేయుచున్నది.”

మా సర్వకలాశాల స్త్రీలకు ఆత్మ ప్రకాశమును, ఆత్మ ప్రాశస్త్యమును కలగించుటకై బహుధైర్యముగా స్థాపింపబడిన యుద్యమమై యున్నది. మీయందుండు బహువిధ బుద్ధి కౌశల్యము ప్రకాశమగుటకు ఈ సర్వకళాశాలలో అవకాశమున్నది. మీరు పరిపూర్ణాభివృద్ధిని ఇందు పొందగలరు. నా స్వతముగాను మీ కలాశాల ప్రపంచమందంటను వ్యాపించియుండు స్త్రీలయుద్యమములో నొక భాగమైయున్నది. సేవచే మాతృభూమికి తమను తాము నివేదించుకొనియుండు ప్రొఫెసర్ కార్వేగారిబోటి దేశబాంధవులును, మీకలాశాలకై ఎక్కువ ద్రవ్యసహాయము చేసియుండు సర్ విఠలదాస్ థ్యాకర్సిగారిబోటి దానశీలురను జనాంగముయొక్క అర్ధభాగమైన స్త్రీల నుద్ధరించుటకై ఇట్టి యుద్యమమును గైకొనియున్నారని మీరందరు సంతోషపడుదురుగాక !

స్త్రీలను శాసనసభల సభ్యురాండ్రుగాచేయు తీర్మానములు

శాసన సభల అనేక సభ్యులును, భారతీయ శాసన సభయొక్క (Legislative Assembly) సభ్యుడగు మిస్టర్ దాస్ గారును స్త్రీలను శాసన సభ్యురాండ్రుగా చేయవలసినదను తీర్మానములను తెచ్చెదమని నోటీసు ఇచ్చియున్నారు. ఈ తీర్మానము జరూరుగా యుండుటచే రాబోవు శాసనసభల మీటింగులలో చర్చకు వచ్చుట అవసరము. ఇపుడు ఎన్నికలను తీయు సమయమైయుండుటవలన ఈ తరుణమున నీ తీర్మానము చర్చకువచ్చి తీర్మానింపబడనిచో ముందు మూడు సంవత్సరములవరకు స్త్రీలకి శాసన సభ్యతాధికారము లేక పోవును. రాబోవు సభలో సర్కారుపనితప్ప మరి ఏమిపనిని చేయుటలేదని ప్రభుత్వమువారు సూచించియున్నారు. దీనివలన మూడు సంవత్సరములవరకు స్త్రీలకి యధికార ప్రాప్తికలుగకపోవును కాన ప్రభుత్వమువారట్లు చేయకూడదని మహిళా భారతీయ సమాజమువారీదినమే సమావేశమై తీర్మానమును ప్రభుత్వమువారికి పంపదలచినారు. మొదటిది కడపటిదియగుటకు తటస్థమగునేమో. మొన్న మొన్న స్త్రీల కన్నికాధికారమునిచ్చి పంజాబు దేశము శాసన సభ్యులగు అధికారమును స్త్రీలకు మొట్టమొదట కలుగచేయునేమో. నిజముగా ఆ సాము దేశము ఈ విషయమున అగ్రగామియైయున్నది. ఏలయన, ఎన్నిక నియమములను సవరించుటకు మునుపే స్త్రీలు సభ్యురాండ్రుగా యుండవచ్చునని ఆసాము శాసన సభవారు తీర్మానించిరి. ఈ విషయమున మహిళాభారతీయ సమాజపు పూనానగరపు శాఖవారు శాసన సభ్యులతో కలసి మాట్లాడుచు, వారికి పత్రికలను వ్రాయుచు చాల పరిశ్రమించుచున్నారు.

సర్వదేశీయ స్త్రీ స్వాతంత్ర్యోద్యమము వారి సమ్మేళనము

ప్యారిస్ నగరమున సమావేశమైన స్త్రీసమ్మేళనములో ఇండియా దేశము తరఫునున్న 8 మంది స్త్రీ ప్రతినిధులు ఆ సమ్మేళనముయొక్క పలువిధ కార్యములలో మహాసుఖ సంభ్రమములతోనుండిరని తెలియ వచ్చినది. ప్రపంచముయొక్క నానా దేశములనుండి సమావేశమై యుండు ఇట్టి సమ్మేళనము సోదర భావమును వృద్ధిచేయుటకు కాల పురుషు డుపయోగించును. వీటినుండి లోక శాంతికి కలయుశక్తి పొడ ముచున్నది. జనాంగముల తల్లులను విద్యావతులుగ చేసినచో తమ మానసికమరియు రాజకీయశక్తివలన వారు లోకశాంతిని కలగించుటకు ప్రబలమైన సాధనములగుదురు. ఈ సమ్మేళనము విషయములో మహిళా భారతీయ సమాజమువారు తత్రాపి మిసస్ జినరాజదాసా గారు మూలముగ శ్రద్ధవహించకుండినచో ఇండియాదేశ పరముగా నా సమ్మేళనమునకుపోవు ప్రతినిధులు లేకపోవుచుండిరి. దేశీయ సంఘము హఠాత్తుగా పుట్టి మానవకోటియొక్క అర్ధభాగమును సూచించు సర్వదేశీయ సంఘమునకుచేరిన యొకభాగమైయేర్పడును. ఇట్టి సంఘములో ప్రసరించు నైక్యభావము మూలమున జగదేక చైతన్యముయొక్క అనుగ్రహము ఈ సంఘమునకుచేరిన ప్రతియొక సభ్యురాలికిని వ్యాపించుచున్నది.

స్త్రీధర్మ పత్రికకు శ్లాఘ్యత

పూనా నగరపు ఒక్క నాటకమువారు స్త్రీధర్మ పత్రికయొక్క ఒక సంచికలో ప్రచురింప బడియున్న ఒక వ్యాసము చాలబాగాయున్న దని శ్లాఘించి యొక నాటకములో అందరి మనసులకు చక్కగ బోధపడు లాగున ఆడి దాని నుపయోగించిరని సంపాదకురాలికి ఇది జరిగిన అనేక నెలల పిదప తెలియవచ్చినది. దానిలోని కొన్ని పద్యములు ఒక హిందుస్థానీ పత్రికలో నెలకొక విషయముగా ప్రచురింపబడి యున్నది. అనేక నగరములయందు జనాభిప్రాయమును, జనోద్యమములను నడుపుచుండు స్త్రీలు స్త్రీధర్మ పత్రికవచ్చును అని చాల కుతూహలముతో నిరీక్షించుచు వ్యాసములను శ్రద్ధతో చదివి ప్రయోజన పడుచున్నారమని చెప్పియున్నారు. ప్రస్తుతకాలపు విద్యా విషయమై ప్రచురింపబడిన వ్యాసములు చర్చకు అవకాశమును కలిగించియుండుటే కాక భారత స్త్రీలందు ఈ విషయము నాలోచించిన సరియైన విద్యాపద్ధతిని యేర్పరుచు విషయములో ఒక మెమోరాండమును తయారుచేసి అధికారులకు పంపునట్టి సంభవమేర్పడునట్లున్నది. ఇది జరుగుటకు కొన్ని మాసములు పట్టవచ్చును, ఏతన్మధ్య, మన వాచకులు తమతమ ప్రాంత్యములలోని స్త్రీలను సమావేశమగునట్లుచేసి విద్యావిషయమున తమతమ దేశమున కవసరమైయుండు సమస్యలను చర్చించి సర్వభారతీయ సమ్మేళనమునకు ఆచర్చయొక్క ఫలమును ప్రతినిధులను సహాయంకోరెదము. ఆ సమ్మేళనమున వేర్వేరు ప్రాంత్యములనుండివచ్చిన అభిప్రాయములను చర్చించి, సమకూర్చి ఒక మెమోరాండంగా ప్రచురింప వీలగుచున్నది. కార్యమున సహాయము చేయదలచినవారు మిసస్ కజన్సు (Mrs. Cousins, B. Mus) గారికి వ్రాయకోరెదము. ఈ యుద్యమమును పక్వము చేయుట కొరకామెగారు కార్యదర్శినిగాయుండెదరు. బొంబాయి మహిళా దేశీయ సభవారా దేశముయొక్క ప్రాథమిక విద్యా (Primary Education) విషయమై చాలవెలగల సంగతులను సమకూర్చి యున్నారు. తమబిడ్డల విద్యావిషయము చెడిపోవునట్లున్నదని స్త్రీల మనసునకు తోచియున్నదికాని అదియెట్లుండవలెనో అను విషయములో వారి యభిప్రాయములు ఇంకను అస్పష్టముగాను, అస్థిరముగాను, పొందిక లేనివిగానుయున్నవి. వారందరొకచోట సమావేశమై వ్రాయుట కారంభించినపుడే ఈ విషయమందు అన్ని అభిప్రాయములు వెలివడును. తల్లులు, పరిశ్రమించి లేక ఉద్యోగములచే జీవించు స్త్రీలు, యువజన సంఘములకును, గరల్ గైడ్ కూటములకును చేరిన స్త్రీలు, ప్రభుత్వమువారి పాఠశాలలలోను, ఇతర స్వతంత్ర పాఠశాలలలోను ఉపాధ్యాయినీలుగా యుండు వారును తమతమ యభిప్రాయములను తెలియజేసి ఈ విద్యావిషయమును చుట్టుకొనియుండు మంచునుపారద్రోలి సరియైన పద్ధతిని నిరూపించుటకు సహాయముచేయు దురుగాక యని ప్రార్థించెదము.

చెన్నపురిలో యొకమిల్లులో పనిచేయుచుండు 150-మంది స్త్రీలను తీసివేసిన వృత్తాంతము

స్త్రీలను ఇతరుల సేవకొరకు సమకూర్చుట మహిళా భారతీయ సమాజముయొక్క ఒక ఉద్దేశమైయున్నది. ఈ సమాజ సభ్యులు కొందరు చెన్నపురి మిల్లులలో పనిచేయు స్త్రీలకు సహాయముచేయు నిమిత్తము వారిస్థితి గతులను విచారించిరి. అట్టి విచారణలో వెల్లడియైన కొన్ని సంగతులు ఈ సంచికలో ప్రచురింపబడియుండు మిసస్ రమాబాయిగారి వ్యాసమువలన తెలియవచ్చుచున్నవి. మిల్లులలో పనిచేయు స్త్రీలు పరిశ్రామికుల సంఘమునకు (Labour Union) చేరుటకు చాల ఉత్సాహపడుచుండిరి. ఇది మిల్లు యజమానులకు సమ్మతము కాలేదు. మిల్లులలో పనిచేయు స్త్రీలు మిల్లు యజమానులకును, భర్తకును, బిడ్డకును సేవచేయవలసియుండుటచే వారిస్థితి చాల కష్టమైనదని పరిశ్రామికుల సంఘాధ్యక్షుండు చాల కనికరముతో భావించియుండెను. చాల కఠినమైన సందర్భములు అని వారు సెల విచ్చిన దానిని నెపముగానుంచుకొని బకింగ్హాం మరియు కర్నాటిక్ మిల్లులవారు తమ కార్ఖానలలోపనిచేయు స్త్రీలను తీసివేయదలచి, వారికి ఒక నెల నోటీసు ఇచ్చినారు. వారి దుస్థితిని సరిచేయుటకిది యా మార్గమని ఇట్టిచర్య వారి దుఃఖములను మరింత ఎక్కువ చేయుట కుకదా పురుషులతోను సుసంబద్ధభాగులని చెప్పుకొనుచున్నారు. అయితే ఈ సందర్భమున వారి సుసంబద్ధవాదిత్వము, దయాకరమగు కరము లు, సామాన్య నీతి వహాకానవా యున్నవి. ఈ చర్య ఇతరులను బెదిరించి పనితీసికొన్న వారియొక్కయు, లేక జీవిత సమస్యలకు భయపడి పరుగిడు జనసామాన్యుల యొక్కయు చర్యగానున్నది. స్త్రీలు ధైర్యముగానుండుటే కాక తమ కిష్టమైన పరిశ్రామికుల సంఘమునకు చేరు స్వాతంత్ర్యము నిచ్చుకైనను విడుచుటలేరని పట్టుదలగాయున్నారు. స్త్రీల జీవితములలో జరుగు సంభవములలోనిది యొక మాదిరి సంభవమైయున్నది. ఈ విషయము తెలిసిన స్త్రీలందరు ఈ సంభవమెట్లు పరిణమించునో చాల వ్యాకుల హృదయముతోను, సహృదయశ్రద్ధతోను నిరీక్షించుచున్నారు. మిల్లులలో పనిచేయు పురుషులు స్త్రీలకు తోడ్పడుట అవసరము. పరిశ్రామిక ప్రపంచమున ఆత్మప్రకాశ మరియు ఆత్మరక్షణములు స్త్రీపురుషులకు సమాన ధర్మములై యున్నవి. స్త్రీలను ఇష్టానుసారముగ తొలగించి లొంగతీయుట జయమగునని ముందు పురుషులపైన మహిళ యీ యుపాయము నే ప్రయోగపరచెదరు. షెల్లీగారు పలిచ్చినట్లు "స్త్రీలపని పురుషులది; స్త్రీ పురుష లోకటిగాచేరి వృద్ధికిలేక అవనతికి రావలెను. ఉభయులుచేరి స్వతంత్రను లేక బంధమును పొందవలెను" అను సుభాషితమును జనులెపుడా చరణకు తెచ్చెదరోయని నిరీక్షించుచున్నారము.